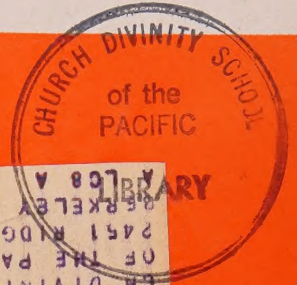


An Unmentionable Problem — P. 4

# the Living CHURCH



April 15, 1956

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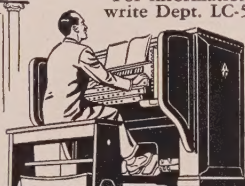


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## LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

### Slower, but Still First

In reporting to the *Episcopal Church Annual* for the year 1954 a stenographic error was made by us in that the total for communicants in the diocese of Maine was reported as the total of confirmed persons. Consequently the 1955 Annual reported a percentage increase of 14.6%; we would only claim 5.05% (the highest in Province I). Again for 1956 we are happy to report the largest increase in Province I with a plus of 2.73%, not the loss of 5.10% as tabulated in the new 1956 Annual due to the above error of ours.

(Rev.) HAIG J. NARGESIAN  
Secretary, diocese of Maine

Camden, Maine

### Delivery in Germany

Since January, 1956, I have been receiving your publication as a gift from a friend of mine who belongs to the California diocese of the Episcopal Church. First I should like to express my best thanks for the delivery to Germany and cannot help saying that THE LIVING CHURCH is one of the most interesting religious papers I have read. It is useful for me to have this opportunity to get in a close contact with another Catholic Church. Our Old Catholic Church in Germany is a part of the Body of Christ and so we are in full communion with each other. This majestic Grace of our Lord is the real Ecumene, and it is to be regretted that not all Churches participate. In my opinion, one way toward the all inclusive Ecumene has been done by the "Fellowship of St. James of Jerusalem" and I am proud being a member of this Catholic Order.

As for THE LIVING CHURCH, I found in it many interesting articles of all sectors of human life and ecumenical work and it is to be hoped that the Ecumene will be continued by our Bishops. I remember [L. C., January 1] the article quoted from the *Episcopal Church Annual* giving two examples of ecumenical relations. This is the only way to be successful at all. I am waiting for the results of the report about the Church of South India and its Catholic character.

I hope that you will be successful in expanding the circle of readers of THE LIVING CHURCH.

BERND STREHL

Regensburg, Germany

### Comprehensiveness

The February 12th issue of THE LIVING CHURCH carried a letter under the heading "Catholic Carolina" from a Churchwoman

of the diocese of South Carolina commenting on a petition prepared by Catholic-minded Churchpeople in Charlotte, N. C., asking for the formation of a new mission church in this city. [L. C., December 4th.]

I, like your correspondent, am a Churchwoman of this area, have lived in or near Charlotte for many years, and am a native North Carolinian, and I am a signer of the most recently prepared petition which we hope we may be allowed to present to our bishop. The petition has been signed and prepared by men and women, not simply "Catholic-minded men" as the letter states. We do not think that the implication that churches in this area have had something less than a comprehensive form of Anglicanism is an unfair implication. If we did, we obviously would not desire the formation of a new church which we believe would give more comprehensiveness to the Church in this city and area. And we have at no time stated or intended to imply that there is any Episcopal Church in this area that does not have at least one regular celebration of the Holy Communion on Sundays if a priest is available. This is not an issue. Nor have we said that our churches do not make the Holy Communion available on more than the first Sunday.

Any answer to the question of comprehensiveness depends on how you define comprehensiveness in Church life and practice. We seem to have many different answers. It would seem that many clergy and laity define their particular outlook and practice as the one "comprehensive form of Anglicanism. This appears to me to be ecclesiastical solipsism.

Actually, the things that we desire and hope for are quite simple and basic, as we see them. We should like to have the privilege of being members of a parish which has the Holy Eucharist as the principal service on Sunday mornings, at an hour most convenient to all — and where it is emphasized and presented as such. We should like to have the Sacrament of Penance made available on a regular basis, and not have to face the possible embarrassment of always "making appointments" amidst the connotation of conspiracy and bootlegged privileges. We should like to have the privilege of attending a church whose teaching and instruction presents the Catholic nature of our Faith as something more than incidental or merely of passing interest. We should enjoy the benefits of this instruction for ourselves and our families. And we should deeply appreciate the privilege of worshipping together so that the manner and form of expression of our worship will not be the occasion for unfriendly suspicion, criticism, or antagonism on the part of fellow parishioners and churchmen.

I would agree that "Churchmanship" as practice is not the best or ideal basis for forming of a new church. But what else

Continued on page 18



# the Living CHURCH

Volume 132 Established 1878 Number 16

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

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## Things To Come

### April

15. Second Sunday after Easter.  
Salina convocation, to 16th.
17. South Carolina convention, to 18th.  
South Florida convention, to 19th.
18. Spokane convocation.
20. South Dakota convocation, to 22d.
22. Third Sunday after Easter.
24. National Council Meeting, Greenwich, Conn., to 26th.  
Kentucky convention, to 25th.
25. St. Mark.
27. Erie convention, to 28th.
28. Laymen's Training Course, Province IV, Carra-  
balle, Fla., to 30th.
29. Fourth Sunday after Easter.
30. Pennsylvania convocation.

### May

1. St. Philip and St. James.  
Easton convention, to 2d.  
Missouri convention.  
Quincy convention, to 2d.

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NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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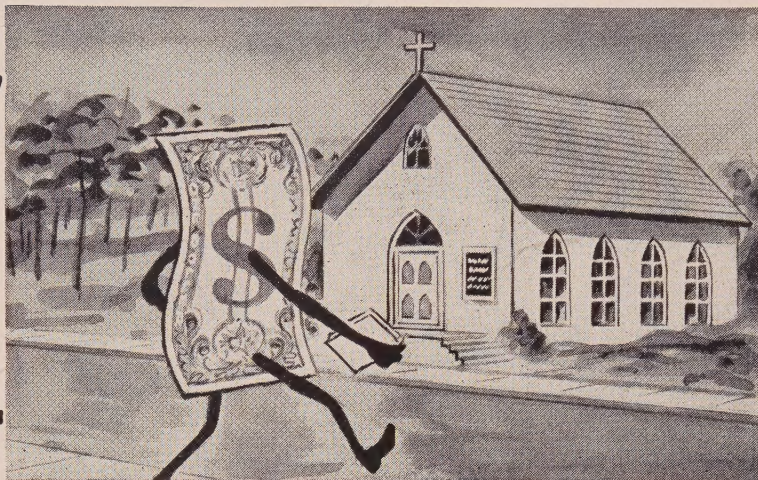
MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

April 15, 1956

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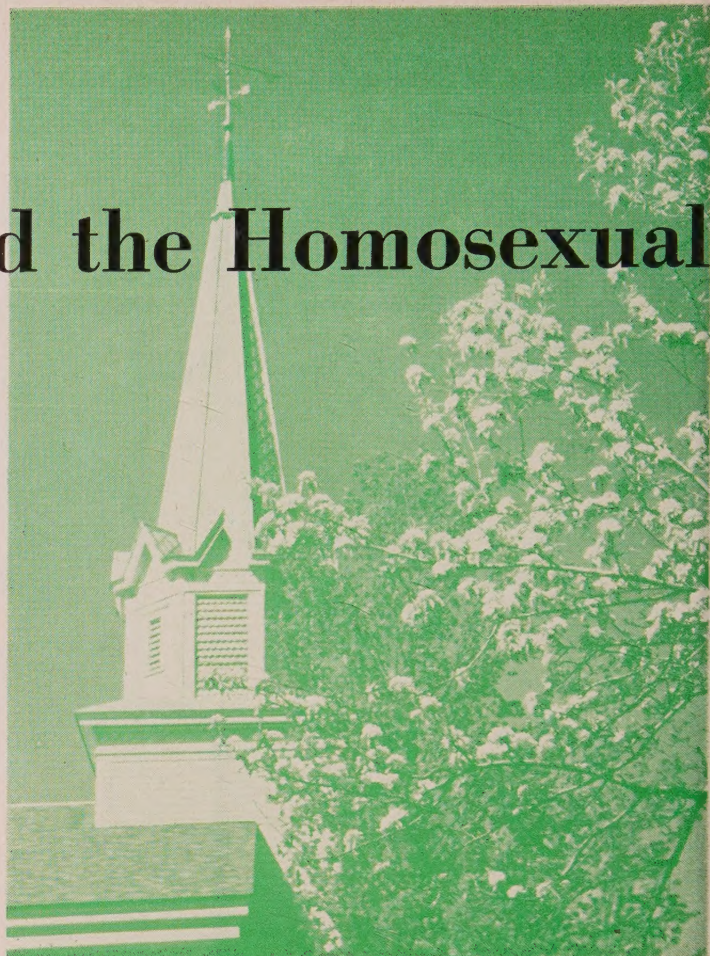
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# The Church and the Homosexual

By the Rev. Carroll E. Simcox

Assistant at St. Thomas Church, New York City



Two recent books by scholarly Anglicans raise two disturbing questions. First: Are we, in our Church, growing soft in our attitude toward homosexual behavior? And second: Are we seeing this question in its true Christian perspective?

The two books in question are C. S. Lewis' autobiography, *Surprised By Joy*,\* and D. S. Bailey's *Homosexuality and the Western Christian Tradition*.† Both books are quite a bit less than helpful, it seems to me, as guides toward a Christian understanding and approach to this grave moral problem.

Mr. Lewis touches on the subject in his reminiscences of his adolescent life at an English boys' school, Wyvern College. He reports most frankly the nature and extent of the sex perversion which existed in the school in his day. No reasonable fault can be found with this factual reporting. He spells everything out very plainly. A "tart" is

"a pretty and effeminate-looking small boy who acts as a catamite to one or more of his seniors. . . . Though our oligarchy kept most of the amenities of life to themselves, they were, on this point, liberal; they did not impose chastity on the middle-class boy in addition to all his other disabilities. Pederasty among the lower classes was not 'side,' or at least not serious side; not like putting one's hands in one's pockets or wearing one's coat unbuttoned" (Pp. 87-88).

In American language, nobody took it too seriously.

Thus far, Mr. Lewis pronounces no moral judgment of his own upon the homosexual behavior of "bloods" and "tarts"; but in the following chapter he recognizes his duty as a Christian moralist and he tries to do it. And here some strange statements appear.

The first is his statement (p. 101) that he has said nothing up till now about the heinousness of this sin because it is one that he has never been tempted to commit. "I will not indulge in futile philippics against enemies I never met in battle." The test of an assertion of this kind is whether it holds true all down the line. If a man has never been seriously tempted to murder, is he to refrain from "futile philippics" against murder? If it does not mean this, what does it mean?

The strangest is yet to come. The reader who has the book at hand should read carefully pages 101 to 110. Having described the evils of the social struggle at Wyvern, with all its snobberies and cruelties, Mr. Lewis remarks:

"And that is why I cannot give pederasty anything like a first place among the evils of the Coll (Wyvern College). There is much hypocrisy on this theme. People

commonly talk as if every other evil were more tolerable than this. But why? Because those of us who do not share the vice feel for it a certain nausea, as we do, say, for necrophily? I think that of very little relevance to moral judgment. Because it produces permanent perversion? But there is very little evidence that it does. The Bloods would have preferred girls to boys if they could have come by them; when, at a later age, girls were obtainable, they probably took them. Is it then on Christian grounds? But how many of those who fulminate on the matter are in fact Christians? And what Christian, in a society so worldly and cruel as that of Wyvern, would pick out the carnal sins for special reprobation? Cruelty is surely more evil than lust and the World at least as dangerous as the Flesh.

"The real reason for all the pother is, in my opinion, neither Christian nor ethical. We attack this vice not because it is the worst but because it is, by adult standards, the most disreputable and unmentionable, and happens also to be a crime in English law. The World will lead you only to Hell; but sodomy may lead you to jail and create a scandal, and lose you your job. The World, to do it justice, seldom does that."

Practically every sentence in the above paragraph contains either an

\*Harcourt, Brace, 1956. \$3.50.

†Longmans, 1955. \$3.50.



## A man cannot help his natural condition; but he can, with God's grace, control his conduct

error of fact or an error of theology. Let us now take up the salient points for analysis.

There is first the suggestion that much repugnance toward pederasty is motivated by mere nauseous feeling, such as that which we have for necrophily. "I think that of very little relevance to moral judgment."

But is it so? Is the abhorrent feeling one has toward the amorous embracer of corpses a totally irrelevant factor in moral judgment? Is a person more likely to have a sound judgment on the matter if he rather likes that sort of thing — or at least can't get excited about it?

Some of the Nazi experimenters at Belsen and Buchenwald were admirably free of any such squeamish feelings as they watched humans being processed for fertilizer. On Mr. Lewis' implied principle, they were in a better position to judge the business morally than are the chicken-hearted sentimentalists who have antipathetic feelings.

The next curious suggestion is that because some who fulminate on the matter are not Christians, it is not for Christians to do so. One could quote Mr. Lewis against himself, from *The Abolition of Man*, in which he makes much of the fact that Christians share with other men many basic moral principles. If he was right in the earlier book, and I think he was, he can hardly be right in this one.

Next, he offers his distinction between sins of the World and sins of the Flesh. "Cruelty is surely more evil than lust." How sure is this "surely?" Lust is cruel, and cruelty is lustful, if established psychological theory is to be believed. "The real reason for all the pother" about homosexual behavior is, in Mr. Lewis' opinion, "neither Christian nor ethical. We attack this vice not because it is the worst but because it is, by adult standards, the most disreputable and unmentionable, and happens also to be a

crime in English law. The World will lead you only to Hell; but sodomy may lead you to jail and create a scandal, and lose you your job."

On this analysis, *all* of the pother against sodomy has this unchristian and unethical motivation, and so *none* of the pother is Christian or ethical. This comes very close to saying that there is no Christian or ethical case against it. And it comes all the way to saying that behind the civil law and the adult standards of the Christian commonwealth of England there is no real Christian or ethical principle at all.

Perhaps we had better look into the next paragraph. Here the pederasty at Wyvern is defended as an evil which "was, in that time and place, the only foothold or cranny for certain good things." How can this be?

"In his unnatural love affairs, and perhaps only there, the Blood went a little out of himself, forgot for a few hours that he was One of the Most Important People There Are. It softens the picture. A perversion was the only chink left through which something spontaneous and uncalculating could creep in. Plato was right after all. Eros, turned upside down, blackened, distorted, and filthy, still bore traces of his divinity" (Pp. 109-110).

Well does the writer make his appeal to Plato rather than to Christ.

Here again some analogical reflection may be helpful. One thinks of "honor among thieves." Thieving is bad, but the gangster's loyalty to his gang and his refusal to rat on a pal is a touching and beautiful thing, on a certain romantic view.

Or consider the wife-weary husband who takes a mistress. He has been selfishly and meanly negligent of his wife, but his mistress elicits from him manifold mercies — a mink coat last month, a Mercedes roadster this month: "new every morning is the love. . . ." In Mr. Lewis' words, he goes a little out of himself, he forgets

for a few hours that he is One of the Most Important People There Are. "It softens the picture."

Unfortunately for him who would baptize this pleasing principle into Christian morality, our Lord Himself speaks very directly to the whole point. "Do men gather grapes of thorns, or figs of thistles?" (St. Matt. 7:16). If the thing is evil in itself, can any good be in it or come out of it? Is there some soul of goodness in things evil? One must wonder how "spontaneous and uncalculating" is the blood's gift to the tart, or the husband's gift to the mistress. The love in which Christians believe — *agape* — seeketh not her own; but the love in which Platonists and romantics believe — *eros* — assuredly does, first, last, and always. By definition, there can be no "spontaneous and uncalculating", eroticism.

Then we need to take another good look at the familiar idea, unfortunately not confined to C. S. Lewis, that there are two distinct orders of sin: the sins of the flesh, such as pederasty, adultery, and drunkenness, and the sins of the spirit, such as pride, envy, and malice; and that the sins of the spirit are the more heinous. Some of St. Paul's passages about flesh and spirit may seem to support this idea, but a careful reading of Paul reveals that when he opposes "flesh" to "spirit" he means that element in man's nature which is opposed to goodness and which makes for evil.

Paul is not in conflict with his Lord's unqualified declaration that all sin is spiritual — out of the heart of man:

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (St. Mark 7:21-22).

It should be noted that here the sexual sins and the so-called spiritual sins are all traced to the same evil fountain. This obliterates for the Christian moralist the kind of categorical distinction between sins of the World (or Spirit) and sins of the Flesh which Mr. Lewis so uncritically assumes and so casually advances.

Much less needs to be said about Dr. Bailey's book, *Homosexuality and the Western Christian Tradition*. I would refer the reader to the review of this work by Dr. E. R. Hardy in THE LIVING CHURCH of Feb. 12, 1956, for a fair and judicious evaluation of



it. As an historical study of attitudes toward homosexuality expressed in the Bible and in the canon law of the Church in the past, this book provides much useful information — with some misinformation, as Dr. Hardy points out.

Dr. Bailey's conclusion, in brief, is that we have censured too much and understood too little the homosexual. This should be granted. But he leaves unanswered and unconsidered the positive question: "Should Christians tolerate homosexual behavior itself — and if not, why not?" A man who writes a book on this subject, as a Christian theologian, surely assumes an obligation to try to set our thinking in a Christian perspective. As this book stands, it leaves the impression that Christians have made a lot of fuss about something that is pretty trivial in the moral balance. Thus he comes out about where Mr. Lewis comes out.

Are they right? That depends on the answer to a prior question: What is the divine purpose behind man's sexual endowment? I submit that we have a Dominical pronouncement which by its direct implications, covers the whole case:

"From the beginning of creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh" (St. Mark 10:6-8).

God has made man a sexual being so that he can inherit this marital blessing, if God calls him to it. There is no warrant provided here for any other kind of sexual activity. Any sexual activity out of wedlock, be it homo- or heterosexual, subverts the fulfilment of sex in the purpose for which God has given it.

If a man is born homosexual, and he is a Christian, he may well believe, and he must believe, that as with those who are born eunuchs it is for the kingdom of heaven's sake (St. Matt. 19:12). If he accepts his condition as St. Paul accepted his thorn in the flesh, beseeching God to make it a means of grace, he will not go unblest and unrewarded. A man cannot help his natural condition; but he can, with God's help, control his conduct.

Dr. Bailey, perhaps without meaning to, condones a softness and a complacency toward homosexual behavior which, if it became general, would result in a complete break-down of the

*Continued on page 23*



A PANEL for the glass entrance door for the Good Shepherd Home, Allentown, Pa., by D. N. Terry.

**A**cross the highway from the Church of the Good Shepherd at Rosemont, a Main Line Philadelphia suburb, is located the studio of Duncan Niles Terry, glass sculptor. The uniqueness of the situation is that Mr. Terry is a vestryman and that he designed and created the glass panels for the main doors of his church.

The doors themselves are far from ordinary glass doors. Two crosses, executed in a frosted glass effect, stand out against a background of clear glass. On close inspection, the designs which comprise the cross on the left door portray New Testament or Gospel themes, and on the right door the Epistle or the Old Testament.

On the New Testament side are carved the traditional symbols for the Four Evangelists; on the Old Testament side are figures and symbols for Isaiah, Aaron, David, and Moses, representing the priestly tradition of the Church.

Mr. Terry is a Philadelphian, trained in the fine arts tradition of the

# Artist— Vestryman

By Jean Louise Smith

Museum of Fine Arts in Boston and the Central School of Arts and Crafts in London. He also studied in Paris with the well-known painter, Leger.

For some time Terry's work was chiefly traditional: the creation of Gothic-type stained glass windows. Gradually he became convinced that there was a more contemporary way of putting old symbols and Biblical and historical figures into glass.

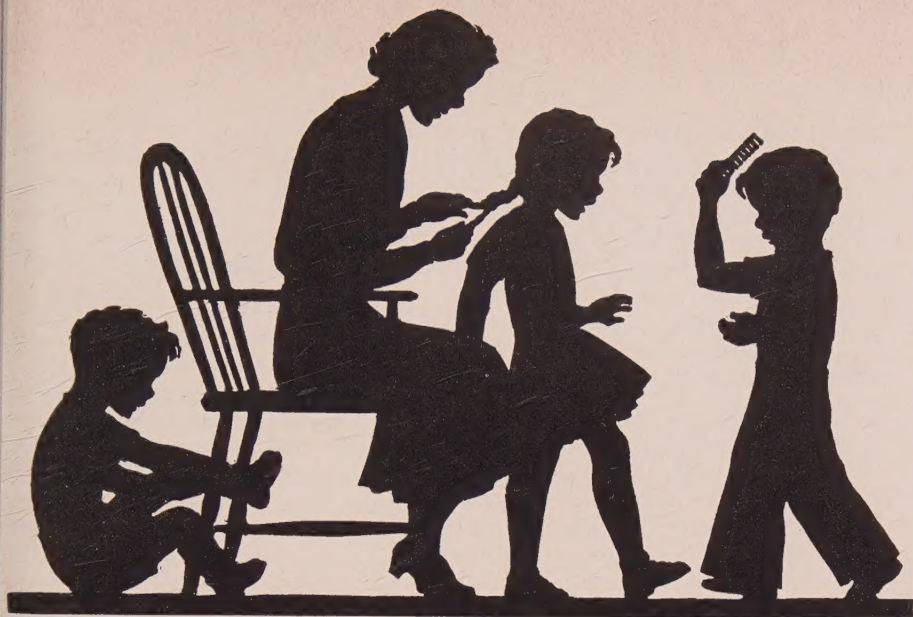
Combining the modern trends of lightness and simplicity, he hit upon the idea of achieving a sculptured effect on clear glass by "carving" a design directly into the glass with a sandblast technique.

To create one of his glass art pieces, the artist follows the time-honored steps of the creator of stained glass windows. He makes a cartoon or drawing the actual size of the proposed object.

The commissioning church committee approves the sketch and the artist is then ready to trace a duplicate of it on heavy gummed paper which has been applied to the surface of the piece of glass that is to be cut. He creates a stencil by cutting away the parts of this design that are to be sculptured. The sections that remain covered will be clear glass. Cutting is done by carefully guiding the nozzle of the sandblasting equipment over the surfaces that are to be cut.

Duncan Niles Terry's work is receiving considerable attention. It has been cited in art publications of Canada, Britain, Sweden, and Holland. Exhibitions of his work have appeared up and down the Eastern seaboard and throughout the country as well as in England and, presently, in South America. Churches of several communions in America are now installing examples of his work.





# The Value of Retreat

By Hope Drake Bronaugh

**M**ore and more women are recognizing the value of even a short retreat. They are ordinary women with the problems and duties of housewives and mothers, but they are Christian women who know that the world's troubles can only find a solution through Christian lives given to God in prayer.

From time to time most of us find that a busy domestic routine begins to crowd out our time set apart for meditation, and our prayers become more and more utilitarian, less and less like the conversation between one friend and another which is the ideal of Thomas à Kempis. There just isn't time to "rest in the Lord," and the telephone will probably ring shatteringly at any moment!

How can we find the rest that we need — rest for this spiritual, physical, and emotional fatigue? How can we establish again that "calm and lov-

ing attention to God" which is the essence of the spiritual life?

A retreat offers special help. In retreat we are separated from our daily lives by our surroundings, and from each other by the silence. We become as little children, trustfully asking God to teach us to obey the "first and great commandment," to love Him wholly, without which we cannot hope to learn to love our neighbor.

A two-day retreat usually begins in the late afternoon, with time for the retreatants to arrive and become acquainted with each other and with their living arrangements. After supper together, during which time necessary announcements are made, the group gathers in the chapel or whatever room is set aside for the purpose, for the first address by the conductor. At this time the silence begins. The retreat then follows a pattern of addresses or meditations given by the

conductor, interspersed with free periods during which individuals may walk about the grounds, read, meditate, or remain in the chapel in private prayer. During this time they do not speak to each other at all. Necessary questions are addressed privately to the conductor.

In addition to the addresses, there is usually a period during the afternoon or evening for individual counseling or the Sacrament of Penance, and a celebration of the Holy Communion each morning.

"Blessed be the ears that heed not outward speech but hear the whisper of God." Faithful observance of the silence is essential. We come to retreat to be alone with God, to open our hearts and minds to the message He has for us.

There are only a few requirements for a successful retreat, and they can usually be met by any small group of people who really want what only retreat can give. There must be a house or lodge, preferably located in the country, where the group can live comfortably for at least two days and nights. Almost every parish has available some such site belonging to the diocese or convocation, perhaps used for children's camps in summer. The rector or the bishop will certainly help in securing a suitable person, probably a clergyman, to conduct the retreat. It is important that the retreat house have, if not a chapel, some room that can be set aside, with an improvised altar, for private prayer and for the administration of the sacraments.

The rest of the arrangements follow the pattern of any group project, and require the usual hard work by the devoted few! If in your parish the idea of retreat is new, it will probably be necessary to invite carefully those who might be interested, tactfully explaining the nature of retreat. If it is necessary for the group to do its own cooking and housekeeping, it is extremely important that the person responsible for planning keep all meals very simple, with as much food as possible prepared in advance and brought along the first evening. A written schedule of the responsibilities assigned to each person, with instructions, can be posted and explained; this is quite a workable arrangement for a small group. In any case, eating in a public place is not feasible, because of the need for silence. A small fee must be charged each person to cover the expenses of the retreat.

There is much assistance available



to those interested in organizing a retreat. Literature may be obtained by writing to the Association for Promoting Retreats, 36 Eccleston Square, London, England. Charles Whiston's book, *Teach Us to Pray*, contains a chapter on retreat, and its main theme, the teaching of prayer and the basic beliefs necessary to truly Christian prayer, is particularly suited to presentation to such a group. *What Is a Retreat*, by S. C. Hughson, is available from the Holy Cross Press, West Park, N. Y. This is an excellent explanation, and includes remarks on "The Individual Retreat." In addition to the regular services of the Prayer Book, the service of Compline provides a very beautiful and suitable ending to the day. This can be obtained in leaflet form or in the *Way-side Hymnal* published by Forward Movement Publications.

"But I just don't have time; I can't get away from home that long." There are certainly women who cannot get away from home even for the recognized benefits of a yearly retreat. They are bound at times by circumstances they cannot change. But most of us, when we say we have not time, are simply saying that we are "cumbered with much serving!" We have the physical care of our homes and families, and the faithful performance of this is certainly our duty as well as our happiness; but added to this we find that we have taken on many extra activities — study groups, church work, civic improvements — all coming under the heading of "good works" or legitimate recreation. And finally we become cumbered, like Martha, and cannot take time to sit at the feet of Our Lord.

The retreat will actually make time for you. For to "dwell quietly and without self-occupation . . . in the atmosphere of God" is the best way to restore balance between the earthly and the spiritual sides of our life.

We have before us the example of what Our Lord did during His life on earth, when He was "tempted in all things as we are." In spite of the pressing demands of His ministry, "He went up into a mountain apart to pray. . . ." We must never recommend retreat solely for its remedial power. Yet we find that retreat does make us more able to meet the problems of our daily lives. More than this, it enables us to maintain, under everyday conditions, the art of steadfast attention to God.

## sorts and conditions

CHEMISTRY is at the W. S. Gilbert stage in our house, with the emphasis on fun, rather than education. The only limitation on the fun is that the manufacturer, in league with parents, holds to harmless experiments and safe materials. No formula is given for TNT, hydrofluoric acid, or atomic bombs. Nevertheless, we manage to have fun with the chemistry set.

MIKE'S scientific interests include the large-scale phenomena of the solar system as well as the small-scale phenomena of atoms and molecules. Hence, he is intrigued by the Bohr concept of the atom with its planetary electrons revolving about a central "sun," the nucleus. My knowledge of atoms does not go much further than Mike's, but I have tried to explain to him that the Bohr atom has its limitations as an explanation of the behavior of matter.

AN ATOM is not really a little sun with a group of tiny planets revolving around it. What it might be like instead is quite beyond my knowledge. Some day, no doubt, Mike will know, and will try to explain it to me in terms that will leave me just as ignorant as before.

MOST of the miracles of our day are performed by scientists and engineers. Industrial applications of physics and chemistry bring about changes in the world around us that equal many of the biblical wonders that served as evidence of the power of God. And the miracles of science have this advantage over a divinely caused miracle: they are within the scope of our own wills, our own purposes. We can deal with God only within the framework of His will and His purpose, which is subject not to our control but only to our petition.

NATURAL SCIENCE extends the area of human power. Actually, it has little to say about divine power — about what God "can" do or "will" do on His own motion or in response to prayer. It deals with the average, the normal. If an experiment had an abnormal result that could not be repeated, the scientist would automatically rule it out of consideration. He would not necessarily decide that the "miracle" didn't happen; but simply that this particular occurrence did not help him to find the norms of nature.

THERE IS another science, however, in which evidence of divine action cannot be set aside; and that is the science of history. The subject-matter of history is not what can happen, but what has happened. If something exception-

al takes place, the historian cannot, like the experimental scientist, rule it out of consideration. As a historian, he must try to explain it. And, naturally, his explanation will depend to some extent on his theory of history.

A MATERIALISTIC historian will give a material explanation of a historical event, not because he knows what caused it, but because he wishes to reconcile it to his theory of history. A Christian historian has another theory to which he wishes to reconcile events. Like the Bohr atom, any theory of history explains some things and leaves other things unexplained.

THE ANCIENT prophets of Israel, as Toynbee has pointed out, had a theory of history. They believed that human affairs were overruled by God from far prehistoric beginnings, in the present, and toward a future consummation firmly grounded in His purpose. This conviction, this discernment of a forward-marching purpose in the universe, was a part of the amazing spiritual insight of Israel, which we, looking back, see as an example in itself of the working out of God's purpose.

A MIRACLE, to those who hold the Christian theory of history, is not necessarily an event that cannot be explained by natural law. It is primarily an event that gives strong witness to the glory and power of God. The crossing of the Red Sea, for example, has a natural explanation that may have been well known to those concerned in the event. The miracle was that God assured the escape of the Israelites from Egypt by causing it to happen at the right time.

ON the other hand, natural law is not something that binds God. If His purpose requires a direct divine interference with the normal order of things, science has no way of judging whether or not such an event can happen. The historian must at least admit that it has *appeared to happen* thousands of times. The modern mood is to place little stock in such occurrences, to try to explain them away. But to the Christian this seems somewhat grudging toward the God who dispenses them to us.

I HOPE Mike will, when he grows up, be a good, hard-headed student of science and things scientific. But I also hope he will always rejoice in God's infinitely great and infinitely detailed concern for the needs of men.

PETER DAY.



## Humor in Paradise

**BLESSING UNBOUNDED.** By **Harry Blamires**. Longmans. Pp. 185. \$2.75.

It is not very often that theological points are scored with humor. But that is just what Harry Blamires does in his latest book, *Blessing Unbounded*. In previous works the author visited Purgatory (*The Devil's Hunting Grounds*) and Hell (*Cold War in Hell*). Now he is granted a vision of Paradise — complete with choirs of angels, the Joyful Sea, and the Heavenly City.

But strangely, Mr. Blamires also finds there cynics, frauds, sports car enthusiasts indulging their hobby, and characters straight out of Italian opera. But they all serve a purpose, and here is where the humor comes in.

It is not the side-splitting variety. Just a gentle prodding at our human foibles, frailties, and prejudices. But Mr. Blamires makes his points sharply, and we squirm a bit as we are forced to revise many of our fond but unsound notions about God and His Kingdom.

"Heaven is not a state of mind," he says, "it is a place." This is a sharp reversal of one of our most cherished epigrams. In our search for Redemption we race down many a blind alley. Why? Because "the first blasphemy against Redemption [is] to behave as though it had never been accomplished." Christ has guaranteed the victory. We have only to accept that idea. But this means self-submission to the love of God, and nothing is more difficult as this pilgrim wearily learns.

Mr. Blamires has now completed his cycle. Previously he has had first-hand experience with the despair of Hell, the ambivalence of Purgatory, and now in *Blessing Unbounded*, with the hope of Heaven. He has sent back a good deal of thought-provoking information to his earthly readers.

If the current volume seems a bit less dramatic or intriguing than the others, the explanation is simple. Hell has always had a stronger attraction for man than Heaven. This is no less true in Dante than it is in Blamires.

ROBERT H. GLAUBER

**AN INTRODUCTION TO ANGLO-SAXON ENGLAND.** By **Peter Hunter Blair**. New York: Cambridge University Press. Pp. xv, 375. \$5.50.

There is no part of English history about which the average person has as

little knowledge as the period before the Norman Conquest.

After Caesar's conquest the years until the battle of Hastings are more or less a blank, relieved perhaps by a few stories about King Alfred and the coming of St. Augustine to Canterbury. The strange Anglo-Saxon names and the confused political history make a difficult story to follow.

Yet from the end of the Roman occupation to the coming of the Normans, England was settled by Germanic tribes who finally created a united nation and a vigorous Christian Church.

All this is part of an English heritage and Peter Hunter Blair in *An Introduction to Anglo-Saxon England* has done much to make the period intelligible.

The first two chapters cover the general history of the period. The third chapter devotes 62 pages to the Church from

**Look for The Living Church's  
Spring Book Number  
May 6th**

St. Augustine's mission to the last days before the coming of the Normans. The importance of the Church for early English history is emphasized and the conflict between the Celtic Church and the Roman Mission is explained as clearly as possible in a brief account. The last three chapters are devoted to the government, economy, and literature of the period.

The book shows evidence of exact scholarship as well as a literary style which makes reading it thoroughly enjoyable. The author is a Fellow of Emanuel College, Cambridge, and a University lecturer in Anglo Saxon studies.

HOWARD T. FOULKES

**EUSEBIUS PAMPHILI: ECCLESIASTICAL HISTORY** (Books 6-10). The Fathers of the Church, Volume 29. Translated by **Roy J. Deferrari**. Fathers of the Church, Inc. Pp. xii, 325. \$4.50.

**SAINT AUGUSTINE: LETTERS** (Volume IV; 165-203). The Fathers of the Church, Volume 30. Translated by Sister **Wilfrid Parsons, SND**. Pp. xiii, 421. \$4.50.

Volume 29 in the series, The Fathers of the Church, includes the second half of Eusebius' *Ecclesiastical History*, the first half of this work appearing a year or so ago in volume 19. This is, of course, the

foundation work in early Church history, and it must be had by the serious student in some form. This translation may be commended for its clarity and for the very adequate notes.

Volume 30 in the same series continues the publication of St. Augustine's large corpus of letters. Of special interest are the letters between Augustine and Jerome. What more need be said of the weightiness of the contents than to note that here we find these two illustrious doctors of the Faith consulting one another on the fundamental Christian questions?

CARROLL E. SIMCOX

Kenneth N. Ross's *Letter to a Homosexual*, published in England by SPCK, has now been reprinted by Forward Movement Publications, 412 Sycamore St., Cincinnati 2, Ohio, and is available at 10 cents a copy. Fr. Ross is vicar of All Saints', Margaret St., London. According to THE LIVING CHURCH's earlier notice, this tract "contains many of the things that the Church has to say to homosexuals, including the reminder that they are called to a life of chastity as are other Christians" [see p. 23 of this issue].

Other recent Forward Movement publications are: *Thoughts on the Collects*, by Elima A. Foster (15 cents a copy); *What a Christian Believes*, by E. Frank Salmon (10 cents); *Prayers of Henry Sylvester Nash*, edited by John W. Suter (15 cents); *Health Begins in the Soul*, by R. K. Harrison (12 cents); *A Few Months to Live*, by Helen W. Ray (6 cents); *Alcoholism*, by experts in the field (15 cents); *Seeing Those Who Are Invisible*, by Theodore P. Ferris (10 cents); *Self-Examination*, by Joseph N. Wittkofski (6 cents).

## Books Received

**EDUCATION FOR CHRISTIAN LIVING.** By **Randolph Crum Miller**. Prentice-Hall. Pp. xiv, 418. \$6.50.

**THE EXCELLENCY OF THE WORD.** By **William H. Nes**. Together with **A SURVEY OF HOMILETICS EDUCATION**, by **Noah E. Fehl**. Morehouse-Gorham. Pp. 158. \$2.75.

**THE SPLENDOR OF THE CHURCH.** By **Henri de Lubac, S.J.** Translated by Michael Mason. Sheed & Ward. Pp. xii, 239. \$3.50.

**THE THEOLOGY OF REINHOLD NIEBUHR.** By **Hans Hofmann**. Translated by Louise Pettibone Smith. Scribners. Pp. vii, 269. \$3.95.

**THE ROMAN MIND.** Studies in the History of Thought from Cicero to Marcus Aurelius. By **M. L. Clarke**. Harvard University Press. Pp. vii, 168. \$3.75.

**PREACHING ON THE BOOKS OF THE NEW TESTAMENT.** By **Dwight E. Stevenson**. Harpers. Pp. xii, 268. \$3.95.

**ADVENTUROUS PREACHING.** The Lyman Beecher Lectures at Yale. By **James H. Robinson**. Channel Press, Great Neck, N. Y. Pp. 186. \$2.50.

**CHURCH BUILDING AND FURNISHING: THE CHURCH'S WAY.** A Study in Liturgical Law (University of Notre Dame, Liturgical Studies, Volume II). By **J. B. O'Connell**. University of Notre Dame Press. Pp. xxiii, 264. Plates. \$5.50.

**WONDERS OF SCIENCE.** Mysteries That Point To God. By **Gary Webster**. Sheed & Ward. Pp. 135. \$2.50.



# EDITORIALS

## Homosexuality, Sin, and Taboo

IT IS difficult for a Church magazine to take up almost any aspect of the subject of sexual sin; and this for the very good reason that, whether one is for it or against it, most of us realize that we are too interested in it for our own good. Even when our emotional reaction to the subject is one of pure repugnance, we are aware of a different quality in our attitude from that we would have in a discussion of envy, or slothfulness, or pride, or stealing, or bearing false witness.

However, one particular and particularly repugnant, aspect of the subject — homosexual sin\* — has been brought to public attention by recent events in England, where a Church commission is discussing what the laws of Church and State on the subject should be. In this country also, some efforts have been made by the Bishops to combine a clear-cut Christian moral witness with the best of modern thought on how to understand and remedy the conditions which lead to homosexual acts.

Accordingly, we welcome the article by the Rev. Carroll E. Simcox, "The Church and the Homosexual" [p. 4], which utters a forthright and timely word of warning against confusing the Church's forgiveness of the sinner with the condoning of his sin.

In our opinion, however, Fr. Simcox is not altogether correct in placing the comments of C. S. Lewis in his book, *Surprised by Joy*, among those which tend to undermine the Christian view of homosexual sin. In the book, Mr. Lewis is primarily concerned to emphasize the misery of life in an English boys' school. There is an ironic ring to his "defense" of this aspect of school life, which in context is intended to intensify his condemnation of certain other aspects of it which many graduates of such schools are willing to endure or even to praise. As described by Mr. Lewis the pederasty of Wyvern is neither attractive by way of horror nor attractive by way of pleasure, but merely pitiful — and pitifully unattractive, like the sight of a starving man stealing rotten food.

And the starvation at Wyvern does not appear to have been sexual starvation — rather it was starvation for simple friendliness and kindness between human beings.

\*Moral theologians agree that homosexuality as a psychological condition (with or without a possible physical cause) is not in any way sinful. The homosexual commits sin (as does the person of normal sexual orientation), when he engages in sex relations outside of marriage.

In the realm of sexual sin, Mr. Lewis argues that mere nausea has little moral significance. Fr. Simcox takes issue with this point of view and sets forward a few examples of nauseous things which do have a moral significance. It would not be difficult, however, to make up a long list of things having to do with physical deformity, disease, or malfunction in which morality is on the side of those who can control their morality. Repugnance is akin to the animal mother's abandonment of an inferior cub, or to the turning of the wolf-pack upon an injured member. It is the brutish method of maintaining the norm.

In human morality, repugnance is religiously harnessed to the concept of "taboo." Frequently the horribly attractive is closely akin to the horribly repulsive, and a hair's breadth or a moment of time separates the one from the other. One of the leading characteristics of Christ's ministry was His long series of defiances of the taboos of His day. The story of the woman taken in adultery, the episode when the sinful woman broke the box of precious ointment over Him, His eating with publicans and sinners, His healings on the Sabbath, are only a few of the ex-



amples. The parable of the Good Samaritan loses a part of its point for us unless we realize that the priest and the Levite who "passed by on the other side" were virtuously obeying the strict precepts of their religion regarding ceremonial cleanness. The Cross itself is not fully understood unless we realize the taboo connected with this manner of death — it was a curse, a horror, a "stumbling block to the Jew."

The very passage Fr. Simcox quotes about all sin proceeding out of the heart of a man was by no means misapplied by St. Mark when the evangelist parenthetically noted: "thus He declared all foods clean" (RSV).

Homosexual sin is one of the things to which our society attaches the concept of "taboo." Mr. Lewis is quite right, we think, in stating that this makes it no better and no worse than some other sins to which a milder taboo — or even no taboo — is attached. Christianity is at war with the taboo-morality of today just as much as Christ was at war with the taboo-morality of His own times. This does not mean that Christ or Christianity in the slightest degree condones wrong-



doing in any form, with or without the element of taboo. But it does mean that Christianity is not afraid of sinners, whatever their sin may be, and calls them to the same repentance and offers the same forgiveness to them, whatever their sin may be.

When some form of conduct is placed by human society in the realm of taboo there is a very good chance that Christian morality also places it in the realm of sin. Fr. Simcox is quite right in indicating that non-Christian and Christian moral principles have a great deal in common; so that, if the world regards a course of behavior as horrible, it is much more likely than not that Christianity will regard it as sinful. However, the world's response of nausea and rejection toward the offender is, in turn, another sin to the Christian. And this must be said even though there is danger that the world, on the principle of taboo, will include the Christian in the offender's guilt.

If the world seems to be in one of its passing moods of entering into a truce with homosexuality, the Christian cannot do so. He will be glad that society's blind horror toward this abnormality is moderated, but sorry that the world knows no moral attitude between horrified rejection and abject acceptance of misbehavior. To remove homosexual practices from the realm of crime does not remove them from the realm of sin. To what extent the police and the courts should be engaged in the prevention of sin as such is an exceedingly complex question. Most sins — including this one — are social acts with social consequences; and such acts may properly come within the purview of the law. But laws and policemen and fines and prisons have little or nothing to do with reconciling men to God. This is the specific task of the Church; and here the Church must proceed on its own principles, which do not entirely coincide with the world's either in the diagnosis or in the treatment of the disease.

## Mission to Moscow

The delegation of American Christian leaders to Russia has returned home with some interesting and significant reports [L. C., April 1st and April 8th]. The fact that straightforward discussions were held on such issues as the freedom of the Churches to fulfill their mission and on the promotion of world peace prevented the development of a spurious appearance of unanimity. The American and Russian leaders differed frankly and openly on these and other matters; but apparently on both sides there is hope for genuine progress in collaboration and understanding.

What are the political implications of such meetings? Both sides would forcefully disclaim any political objectives or results. Nevertheless, the recent setback for the Adenauer government of Germany in

Rhineland elections was to some extent influenced by a Russian "softening up" campaign; and a part of this campaign was an exchange of visits between Russian and German theologians.

Soviet policy for some time has harped on Russia's desire for "peaceful co-existence" with the rest of the world. The phrase has an attractive sound for less powerful nations caught up in the Cold War. It also sounds attractive to the Churches as being in line with their emphasis on peace and goodwill toward men.

The Russians, however, do not have a patent on the word, "peace." Nor is the desire for peace synonymous with lack of prudent military preparedness or with supine acceptance of aggression and subversion. It is up to us of the Western world to develop the moral stamina and determination that will maintain the peace of the world just as a smaller community maintains its own peace: by working for the rule of justice and law and providing whatever force is necessary to maintain the peace against those who would break it.

Things are not quite that simple, of course, in the realm of international affairs. Nevertheless, if the political repercussions of contacts between Churches across the Iron Curtain are embarrassing to our nation, it may be that something is wrong with our definitions of our national objectives and with the words we use to explain them to our friends.

If peace is our aim, we should not find discussion of peace embarrassing. But we should firmly reject a definition of peace that sacrifices the freedom of other nations to Soviet aggression.

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### Choir Boys on a Sunday Morning

*With white starched collars and satin bows  
Twenty young choir boys stand in rows.  
Now the black-robed youngsters form in line.  
Because he is smallest, the first one is mine.  
Waiting, they watch for the organist's cue  
Then march to their places two by two.  
Holding their hymn books they pass me by.  
The smallest one smiles and catches my eye.  
How sweetly their voices ring out each word!  
But I can't read my hymnal; the music is blurred.*

*Oh God, bless these youngsters,  
the straightest, the tallest;  
And please, dear Father,  
watch over the smallest!*

JEAN CONDER SOULE

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# Does Holy Trinity Church Have a New Vestry?

**Anti-Melish forces leave meeting with ballot box; remaining 200 choose new chairmen and elect new vestry favoring Melish**

A parish meeting April 2d to elect a new vestry for Holy Trinity Church, Brooklyn, did little to clarify that church's long-standing predicament. Whether or not a vestry composed of supporters of the Rev. William H. Melish was elected was a matter of opinion.

When the parish meeting came to order, under the chairmanship of the senior warden, Lewis Reynolds, who is opposed to Mr. Melish, about 300 people were present, according to the *New York Times*. Mr. Reynolds commented on the large attendance, saying that usually only 50 to 60 persons attended. He remarked on increased attendance at services since January 8th, when 250 persons attended, saying: "these people came from Connecticut, New Jersey, and New York suburbs, on call." Mr. Reynolds then called for qualified voters and disqualified about 15 persons on the grounds that they had not contributed recently nor attended services on a "fairly regular" basis. He relied on a card file of his own to determine membership, having been denied access to parish records by Mr. Melish.

His action brought forth shouts and catcalls from the pews, and lawyers for both sides shouted at one another in front of the altar. Supporters of Mr. Melish claimed that some of those barred from voting were long-time members of the church, but Mr. Reynolds declared that, under canon law, he was sole judge of voters' qualifications.

As the meeting got out of hand, Mr. Reynolds entertained a motion to adjourn for a month. A voice vote was taken, and he ruled that the motion to adjourn had passed. The legality of the adjournment is now one of the principal issues upon which opinion is divided. According to Religious News Service, "about 50" opponents of Mr. Melish voted to adjourn and walked out with the ballot box. A statement from the diocese of Long Island, however, declared that the voice vote had been "overwhelmingly in favor of adjournment" [see p. 13].

Lawyers on the Melish side were former Judge Hubert Delany, Bernard Resnick, and Raphael Weissman. George L. Hubble was the opposing attorney.

After the adjournment had been proclaimed by Mr. Reynolds and he and a number of his supporters had left, those who remained, about 200, unanimously chose a new chairman and elected a slate of vestrymen who favor Mr. Melish. Throughout the meeting Mr. Melish's father, the Rev. Dr. John Howard Melish, sat in a wheel chair just under the pulpit.

Later, officers of the diocese declared this "rump session" to be "entirely irregular." They declared that the old vestry would function until their successors were legally chosen. Mr. Reynolds and J. Royal Rutledge, the two opponents of Mr. Melish who would remain in office whether or not the new vestry were legal, declared that they would not attend a meeting called for Wednesday evening, April 4th, by the new vestrymen, to elect a new treasurer and clerk. Mr. Melish himself declined comment on the election, except to say that he intended to preach the next Sunday, April 8th.

The same day that the meeting was held, the Appellate Division of Brooklyn reserved decision on an action to prevent Mr. Melish from acting as supply priest at Holy Trinity. The decision was on an appeal from a decision by state Supreme Court Justice Edward C. Baker, who on March 10th denied an application for a temporary injunction restraining Mr. Melish from holding services.

## Louisiana Churches Sponsor Six-Month TV Program; Successful Results Seen

Every Sunday afternoon over one hundred thousand people within a 100-mile radius of Baton Rouge, La., have been attending "mass meetings" via their TV sets as they have listened to and watched a special program presented by the Episcopal Church.

The program, entitled "The Episcopal Church Presents," has been aired since last November and will continue through April. Voluntary gifts of the Churches within the central convocation of the Louisiana diocese sustained the program for 13 weeks. The second series, which began in February, is being sponsored by the churches of Baton Rouge.

Inquiries by mail have not been numerous since the institution of the program, but response in number of visitors attending Episcopal Churches has been without precedent. Each Sunday new "inquirers" appear at the Churches and are registering for confirmation classes.

Each week the focus is on a particular church, allowing that church to present an interpretation of some phase of the Church's doctrine, worship, and discipline. Stage settings for the program include a studio chapel scene and a rector's study, but slides and films are also used to illustrate points being considered. A full choir is occasionally used.

Author, producer, and moderator for each of the first 13 programs was the Rev. A. Stratton Lawrence, Jr., rector of Trinity Church in Baton Rouge. He also presented the first part of the second series. St. James' Church, Baton Rouge, is concluding the series in April.



"THE EPISCOPAL CHURCH PRESENTS": A successful TV program from Louisiana. The Rev. A. S. Lawrence, Jr., introduces the church-sponsored program while the participants, the Rev. Phillip Werlein and the Rev. J. Ormond, St. James', Baton Rouge, stand by, watching the monitor, waiting for their cue.



## Dissension Is Heavy Within Holy Trinity Church Congregation

**Senior Warden Reynolds draws up a list of eligible voters**

By the Rev. Canon CHARLES W. McLEAN

The bitter and deep-seated dissension within the congregation of Holy Trinity Church, Brooklyn, was never more glaringly revealed than at the annual parish meeting on April 2, 1956, when the presiding officer, Lewis Reynolds, Senior Warden since 1949, was called upon by an overwhelming voice vote to adjourn the meeting for 30 days.

Hoots and jeers from those seated in the nave were forthcoming when Chairman Reynolds read the provisions of the Religious Corporations Laws of the State of New York pertaining to the annual parish election, which stipulate that those "belonging to a parish who have been regular attendants at its worship and contributed to its support for at least 12 months prior to such election shall be qualified voters." The same statute makes the presiding officer judge of the qualification of voters, receiver of the votes cast, and declarer of the result of the votes cast.

When Warden Reynolds stated that the Rev. William Howard Melish had refused to deliver to him and the Rev. Herman S. Sidener, rector, the parish register containing the names of bona fide members of the parish, he with the junior warden and six members of the vestry compiled a voting list based on information contained in the financial records in the parish and the names of those known by the vestry "to belong" and "to have been regular attendants at the services for the past 12 months."

Mr. Reynolds stated that the average Sunday by Sunday attendance in 1955 was 50-60 persons, but within the past few weeks the figure had soared to 200-250 — persons unknown to the present vestry.

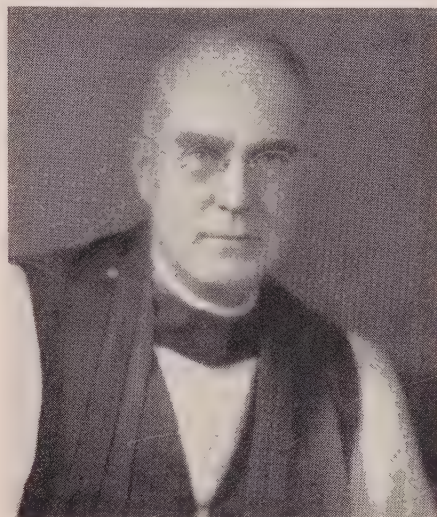
Attorney Raphael Weissman in behalf of Mr. Melish protested violently the voting list, and his protest led others to such outbursts of passion, name calling, and parliamentary interruptions that the meeting became utterly disorganized and vestryman Leroy Peterson moved that the Chairman adjourn the meeting for 30 days. The motion was carried by an overwhelming majority. After the parish meeting had adjourned a rump session of about 200 remained and proceeded to elect their own slate to the vestry.

The vote at the meeting was 200 to 0 in favor of the pro-Melish slate. The chancellor of the diocese, Hunter L. Delatour, former president of the New York State Bar Association, has ruled that the "rump session was invalid and that the so-called vestry elected is without legal or canonical authority."

## Bishop Mize, Former Bishop Of Salina, Kansas, Dies

The Rt. Rev. Robert Herbert Mize, who retired in 1938 as Bishop of Salina, died Easter Day, April 1st, in Yuma, Ariz., where he had lived for some years. At 86, he was one of the Church's oldest bishops.

Early training in the family hardware company in Atchison, Kans., gave the bishop a valuable exactness in business matters which he later applied to the administration of his district. He entered the hardware firm after completing college, but soon decided to enter the ministry. A graduate of the General Theological Seminary, he was ordained priest in Kansas in 1897 and spent most of his ministry in that state. One of his first positions was that of headmaster of St. John's School,



BISHOP MIZE

Salina, and he always retained an interest in the school. He also served as rector of St. John's Church, Hiawatha, St. Andrew's, Emporia, and St. Paul's, Kansas City, Kan.

Bishop Mize was consecrated in 1921 as third bishop of the missionary district of Salina, comprising the western part of the state of Kansas. The district, separated from the diocese of Kansas in 1903, was very weak, numbering only 860 communicants. While the area was already built up, and other Churches were firmly established, the Episcopal Church was in a pioneering position. Growth was slow in the early years of his episcopate, but during the dust-driven 1930's, when western Kansas lost 6% of its population, the Church gained 54%.

Bishop Mize was predominantly a pastor, with a true shepherd's instinct and love of souls. He moved cautiously in beginning new work, but none of the churches he founded was abandoned during his episcopate. Small but attractive churches were built in Garden City, Norton, Goodland, and other places. He seldom allowed a debt to occur.

Finding that his health was not good enough to stand the strenuous position of Bishop of Salina, Bishop Mize retired

in 1938 and went to live in Arizona, first in Phoenix and later in Yuma. There he lived with his daughter, Mrs. F. C. Braden, and her family.

During his Kansas days the bishop built a cabin and directed construction of a church in Allenspark, Col., where he vacationed in summer. A fellow bishop called him "Bishop of Salina and Allenspark," but Bishop Mize, because of the interchurch aspect of the summer church, spoke of himself as "Bishop of the Presbyterians." He continued to assist at services in Allenspark in recent years.

Bishop Mize seldom returned to Salina, fearing that he "might be in the way," but he took great interest in its development. He contributed \$1,000 to the establishment of St. Francis Boys' Homes, Salina, in 1945, and became one of its incorporators. His funeral was scheduled to be held in Christ Cathedral, Salina, April 5th.

Mrs. Mize died in 1923. The Bishop is survived by his daughter, Mrs. Braden; and two sons, the Rev. Robert H. Mize, Jr., director of the St. Francis Boys' Homes, and the Rev. (Lt. Col.) Edward Mize, executive director of the Armed Forces Chaplain's Commission, Washington, D. C.

## Bishop West's Installation

The Rt. Rev. Edward Hamilton West was installed as the fifth bishop of the diocese of Florida in ceremonies in St. John's Cathedral, Jacksonville, April 3d.

Florida's Governor LeRoy Collins, a Churchman, was at the head of a group of laymen in the grand procession.

Celebrant at a Communion service was Bishop Sherrill, who delivered the installation sermon. Also participating in the ceremonies were Bishop Louttit of South Florida, and Bishop Stuart of Georgia.

Bishop West succeeded the Rt. Rev. Frank A. Juhan, who retired February 1st.

## Fire Again at St. Paul's

St. Paul's Church, Chicago, was struck by fire for the second time in two weeks, March 31st, causing \$100,000 damage to the parish house, which had escaped the first fire March 16th. The church building was destroyed in the earlier fire, with loss estimated at \$500,000.

The second fire destroyed a recently-modernized kitchen, classrooms and dining rooms, and all the vestments. St. Paul's will start to rebuild immediately.



## For Those Who Like To Write — a Chance To Win a Prize

Theological students and others who are interested in New Testament and Church History and have a flair for writing now have a chance to win a series of prizes offered by the Christian Research Foundation, Inc.

The Foundation, "organized for the purpose of accumulating, conserving, and expending funds for the promotion and encouragement of study and research on Christian origins and early Christian history," will offer annually three types of prizes — prizes to first-year theological students, larger prizes to upperclassmen in theological seminaries and graduate students, and an open prize to independent writers.

Specifically, for the academic year 1955-1956, these prizes will be: to first-year students in a theological seminary, for a meritorious essay on early Christian History in 3000 words or more — (a) one first prize of \$100, (b) two secondary prizes of \$50 each; to upperclassmen in a theological seminary and graduate students in general, for a dissertation in 10,000 words or more on some important phase of early Christian history — (a) one first prize of \$500, (b) one second prize of \$250; to independent writers, for a major dissertation or unpublished composition of book length on the ancient Church — (a) a prize of \$1000.

Competition for these prizes is open to students and writers in any country, but the papers submitted must be written in English. All entries, typed on one side of the paper (not a carbon copy), are to be submitted to the secretary of the Christian Research Foundation\* *before June 15, 1956*. The Committee selected by the Foundation to read the essays will judge them for their historical acumen, originality, and stylistic distinction.

Students submitting entries must enclose a letter of recommendation from their professor in New Testament or Church History.

The Foundation, in announcing its establishment, makes these further statements:

"The income of the Foundation, at the discretion of its Directors, may also be expended at times for other purposes which distinctly *promise to promote and encourage study and research on early Christian history*. There can be no question that this period is seriously in need of radical revision. Indeed, it is conceivable that such a revision is a not inconsiderable factor in the ultimate survival of the Christian religion.

"Not only do the great majority of purportedly historical events in original Christianity lack any outside confirmation, but the



Episcopal Church Photo

THE PRESIDING BISHOP and Mrs. Sherrill are sponsoring the Mullers, East Germany refugee family, for immigration through Church World Service. From the left: Gerd Muller, Renate, Mrs. Sherrill (standing), Jutta Muller, and Raff. The Episcopal Church is leading all other churches participating in refugee settlement through Church World Service. It now has 2,400 assurances signed and 650 refugees settled.

accounts of them which have been handed down to posterity have been so contradictory and inconsistent that much of that history cannot stand up under analysis and requires a certain suspension of the reasoning faculty for its acceptance. The fact that such accounts have been blindly received in the past is no guarantee that this state will continue indefinitely.

"It needs to be well remembered, however, that there is far more than enough which is manifestly valid and true, spiritually and historically, in the Christian religion that it can well afford to recognize what appears to be inconsistent, or doubtful, or improbable, or legendary in it as *sub judice* and subject, as far as may be, to correction. Such recognition would serve to eliminate more than one ground for controversy and more nearly approximate to the factual truth about this history, which would then rest upon a sound and unassailable historical basis."

### "Flying Squadron" Planned For Idaho Vacation Schools

A "Flying Squadron for Vacation Church Schools" is a new plan for covering isolated Idaho communities this summer. In an effort to use the talents of senior high school students who have attended diocesan camps for several years, the district of Idaho is to give five mature high school students training in the fundamental techniques of the Vacation Church School and send them out, under clerical and trained lay leadership, to conduct one-week schools in three isolated communities.

The students will receive their training at a demonstration Vacation Church School in Payette, Idaho, conducted by

the Western Extension Center of the National Town-Country Church Institute. Then, under the guidance of Miss Louise Hatch, consultant in Christian Education for the Western Extension Center; Miss Marjorie Kean, rural field work trainee from St. Margaret's House; and the Rev. Messrs. John D. Riley and Wm. B. Spofford, Jr., clergy staff of the Extension Center, they will go into Idaho City, a community of about 800 which has shrunk from 10,000 of the Gold Rush days; Bruneau, an isolated farming community; and Tendoy-Lemhi, a farming-Indian reservation community; to conduct Vacation Church Schools.

"The students should be able to do an excellent job in the registration, recreational and arts and crafts aspects of the schools," said Mr. Spofford, director of the Extension Center, "but, also, this is one way that some Idaho young people can give back some of the knowledge and skills that they have learned after years in camp. In a district that is geographically spread and man-power poor, it should mean that the Church can reach people who, during the non-summer months, have little consistent contact with the Church."

### Retired Bishop Helps Out

The Rt. Rev. Lewis B. Whittemore, retired Bishop of Western Michigan, is assisting Bishop Donegan of New York with his heavy confirmation schedule. Bishop Whittemore, whose permanent address is at Vineyard Haven, Mass., is living at the Park Crescent Hotel, New York City, until June 1st.

\*Ralph Lazzaro, 38 Longview Drive, Marblehead, Mass.



## Noted Priest and Scholar, Rev. Felix L. Cirlot Dies

The Rev. Felix L. Cirlot, priest and professor, and one of the Church's leading New Testament scholars, died on Good Friday in El Paso, Texas. Fr. Cirlot had been ill with a serious heart condition since last summer [L. C., January 8th]. At the time of his death he was rector of the Meritum of All Saints' Church, Indianapolis, Ind., of which he had been rector since 1949.

Felix Lossing Cirlot was born August 3, 1901, in Mobile, Ala., the son of Felix Alonzo Cirlot and Anne Christine Sibley. After education in the public schools of Mobile and at Spring Hill College, he went to the General Theological Seminary, New York City, from which he received the STB degree in 1929, the MSTM 1930, and the Th.D. in 1935.

Dr. Cirlot's thesis submitted for the Th.D. degree was later revised and brought out as his first published book, *The Early Eucharist* (SPCK, 1939). It is an important contribution, in nearly 300 pages, to the study of Eucharistic origins. Back of this scholarly work lay not only Dr. Cirlot's earned Bachelor's and Master's degrees, but a three-years' tutorship at the General Theological Seminary (1927-1930) and an instructorship and professorship in New Testament at Nashotah House (1930-1933).

There followed, for Fr. Cirlot, a period in parish and chaplaincy work, 1933-1948, which included the rectorship of St. Andrew's Church, Buffalo, curacies at St. Clement's Church, Philadelphia, and at St. Mark's Church, Philadelphia, as well as the chaplaincy at Margaret Hall School, Versailles, Ky. From 1948 to 1949 he was again instructor in New Testament — and this time in Liturgics also — at Nashotah House. He then became rector of All Saints' Church, Indianapolis.

Fr. Cirlot was a Catholic Churchman to the core, yet with a fundamental loyalty to the Anglican Communion, in whose catholicity he firmly believed, however much he disapproved of many things that went on in the Church. A staunch upholder of the indissolubility of Christian marriage, he wrote, as the second of his published works, *Christ and Divorce*, 1945. This was followed by three works on the apostolic succession — *Apostolic Succession and Anglicanism*, 1946; *Apostolic Succession at the Bar of Modern Scholarship*, 1946; and *Apostolic Succession: Is It True?* 1948.

Fr. Cirlot was a frequent contributor to THE LIVING CHURCH and a willing reviewer for its book column.

Besides being a noted New Testament scholar, Dr. Cirlot was an ardent baseball fan, who could reel off the World Series winners for the last 30 years. He was also a convinced prohibitionist.

Dr. Cirlot is survived by two brothers and a sister.

## Progress of Washington Diocese On Racial Integration

Taking stock on its progress toward racial segregation, the diocese of Washington, in an article in its diocesan magazine, compares its present position to the goal set in the "Guiding Principles Pertaining to the Work of the Episcopal Church among Negroes," adopted by National Council in February [L. C., March 11th]. Pointing out that the attention of most people has been directed at ending discrimination outside the Church, the article asks what Churchpeople are doing to "practice what they preach" in their own local Church life.

The conclusion arrived at by Mr. Louis Cassells, author of the article, was that the diocese had done a great deal toward ending segregation, "more, perhaps, than any other non-Roman body in this area. But we have not completed — indeed, we have barely begun — the toughest part of the job." In a run-down on diocesan activities, he found these things "on the credit side of the ledger:"

- ✓ Diocesan church school activities, including summer conferences, have been integrated for several years.

- ✓ The Cathedral is completely integrated, with a Negro clergyman on its staff. Negroes have long been welcomed at the College of Preachers.

- ✓ Two Negro children attend Beauvoir elementary school, and the beginning grades of the two upper schools will be opened to all qualified children in the next school year.

- ✓ The Washington clericus has no racial divisions. College students from Negro schools meet regularly with others for conferences and retreats. Woman's Auxiliary activities on the diocesan level are fully integrated.

- ✓ The annual conference of adult leaders of the Province of Washington was moved from Sweetbriar College, Virginia, to Hood College at Frederick, Md., several years ago, making it possible for Negroes to attend.

- ✓ The diocesan convention will meet this year at Calvary Church, a Negro parish.

However, Mr. Cassells points out, "the description applied to Calvary Church in the foregoing sentence sums up the job that is yet to be done. On the parish level, most of our churches are still classified as all-White or all-Negro."

It is estimated that 98 or 99% of the 6,000 Negro Churchpeople in the District of Columbia are members of its seven Negro parishes. This reflects, in part, the residential segregation in the city, but a number of the White churches are in "changing neighborhoods," where the Negro population is replacing the White.

The article describes the alternatives facing a church in such a neighborhood. None of the Washington churches have sold their buildings to Negro congregations and built in new neighborhoods, as has often occurred elsewhere, but some are serving a dwindling "commuter congregation" of people who have moved from the neighborhood but continue to attend the church out of loyalty. A third possibility is to admit to services those

Negroes who come to the door, but Mr. Cassells writes that the number will not be large. "The fact is that few, if any, Negro Christians will attend a church where they have reason to believe they will receive a lukewarm welcome." The other choice is to set out deliberately to build a racially-inclusive congregation, by actively evangelizing the community in which the church is located. None of the Washington churches has as yet made such an effort.

## Brazil, Cuba Tour Made by Bishop Bentley

The Rt. Rev. J. B. Bentley, Vice-president of National Council and director of its Overseas Department, recently visited Brazil and Cuba. Bishop Bentley returned from his first visit to Brazil in six years much impressed with the growth of the Church there.

Bishop Bentley was a co-consecrator at the consecration of the Rev. Plinio Lauer Simoes as Bishop of Southwestern Brazil [L. C., April 1st]. After the consecration, he visited Porto Alegre, Santa Maria, and Sao Paulo. From Sao Paulo, he flew to join Bishop Melcher of Central Brazil in Belo Horizonte, one of the cities in which the Church hopes to implement its program in northern Brazil. Bishop Bentley and Bishop Melcher later visited Recife and other cities along the northern coast, ending their tour at Belem, near the mouth of the Amazon, where a Church-placed missionary has been in residence for some months.

From Brazil, Bishop Bentley flew to Havana. Here, Bishop Blankingship of Cuba and Mrs. Blankingship were hosts to the Bishops of Mexico, the Panama Canal Zone, Haiti, and Puerto Rico, who met for a three-day conference. The bishops discussed the preparation and publication of Christian literature in Spanish and French, and the recruitment and training of candidates for Holy Orders. They performed the final editing of the new Spanish hymnal.

Bishop Bentley has summed up his trip:

"Churchmen throughout Latin America are tremendously encouraged by the statement of policy adopted by the National Council at its February, 1954, meeting, which expressed the conviction that our Church's work in Brazil and Central America should be strengthened and extended. They are also encouraged by the ways in which that policy is being reflected in the present program and budget in these fields."



# Church Colleges Remembered On Christian College Sunday

Alumni of four Episcopal Church colleges: Trinity, Hartford, Conn.; Hobart, Geneva, N. Y.; University of the South, Sewanee, Tenn.; and Kenyon, Gambier, Ohio; will join in special services on April 15th, National Christian College Day, to call attention to the role of Christian colleges in the United States. Services will be held at the Cathedral of St. John the Divine, New York City, St. Paul's Cathedral, Buffalo, N. Y., Trinity Cathedral, Pittsburgh, and Holy Trinity Church, Philadelphia, at which representatives of the colleges will speak, and alumni will march in the procession.

Other Episcopal Church institutions on the collegiate level, excluding seminaries, include two junior colleges for women: All Saints', Vicksburg, Miss., and St. Mary's, Raleigh, N. C. William Smith College is an institution for girls which is connected with Hobart. Also to be remembered by the Church on Christian College Sunday are the four collegiate centers of the American Church Institute for Negroes: St. Augustine's College, Raleigh, N. C., emphasizing the liberal arts; St. Paul's Polytechnic Institute, Lawrenceville, Va., stressing mechanical and technical skills; and Voorhees School, Denmark, S. C., and Okolona (Miss.) College, both junior colleges.

The four men's colleges have had an association for the past 10 years aimed at familiarizing Churchpeople with their aims and functions. They sponsor joint advertisements and publicity releases, as well as the annual observance of Christian College day. Together they have supplied the Church with 14% of its clergy and 25% of its bishops, as well as many laymen. All the colleges are closely tied to the Church, although in no case is the enrollment confined to Episcopal Church students.

When Trinity College was founded, in 1823, the only other college in Connecticut was Yale University. At that time Yale students and faculty were required to subscribe to a statement of religious belief based on Congregationalism. The charter of Trinity, which was established with the support of people of several Churches, stated that students must not be required to subscribe to any religious test. Students are required to attend chapel services but may also worship at other churches.

Hobart was developed out of the Geneva Academy in 1822. It is named for the Rt. Rev. John Henry Hobart, then bishop of the whole state of New York, who is considered the founder. Its sister college, William Smith, offering the same degrees for women, began operation in 1908.

Kenyon College was originally founded by Bishop Chase of Ohio as a training school for clergymen. It was opened on the Bishop's farm near Worthington, Ohio. Bexley Hall, one of the Church's seminaries, still functions as a part of

Kenyon, but the school is primarily a liberal arts college.

Nine Southern bishops, some of whom had failed in attempts to start diocesan colleges, joined to establish the University of the South as a collective institution in 1857. Today Sewanee, as it is commonly known, is owned by 22 Southern dioceses. Its scholars, who wear academic robes to class, lead all colleges of the South in the quality of graduate work done by its alumni, according to a 1953 Ford Foundation survey. As at Kenyon, there is an Episcopal Church seminary in connection with the University.

## Bishop Pardue Featured On Episcopal Hour Series

Bishop Pardue of Pittsburgh will speak on eight of the weekly radio programs of the Episcopal Hour, starting April 15th. Among his subjects will be "Be Strong in the Lord," "Short Circuits to Power," and "Be Sure to Pray for Yourself." Speaker for the last two programs of the series, which will run for 10 consecutive weeks, ending June 17th, will be Bishop Penick of North Carolina. Music for the programs will be provided by the Episcopal Hour Choir, which will sing a selection of well-known hymns and classic works of religious music.

During the 10-week period, the Episco-

pal Hour will be heard on more than 300 stations throughout the country and in five overseas missionary districts. It will also be broadcast over the Armed Forces radio network. Recorded on tape, the program is furnished directly to radio stations. In most cases it is scheduled for Sunday broadcast. The program originates from Atlanta, Ga.

Producer of the Episcopal Hour is the Episcopal Radio-TV Foundation, which also presents "Another Chance," a series of dramatic skits designed for family listening, each Fall. The Foundation plans to produce a television series, for which free time has been offered by a number of TV stations and the Armed Forces TV network, as soon as it can raise sufficient funds. New members recently elected to the Foundation's board of trustees are Bishop Jones of West Texas, the Rev. Francis Bayard Rhein, rector of St. Peter's Church, Philadelphia, and H. H. Carley, former warden of the Cathedral of St. Philip, Atlanta. Caroline Rakestraw is executive secretary.

Readers who want to know what nearby station carries the Episcopal Hour may write Mrs. Rakestraw at 2744 Peachtree Road, N. E., Atlanta 5, Ga.

## New Center for Erie

Chestnut Hill, a five-acre property on Lake Chautauqua, N. Y., is the new diocesan conference center of the diocese of Erie. A large main house will provide offices, dining facilities, and a girls' and women's dormitory. Other existing buildings are being renovated. A former boat house will provide classrooms, and a men's and boys' dormitory will be made out of a four-car garage. A number of conferences are already scheduled for the summer. The center is a part of the diocesan development program launched by Bishop Crittenden a few years ago.



"CHESTNUT HILL," with this large main house, is the new conference center of the Erie diocese.



## Why Was the 1956 Episcopal Church Annual Delayed?

By ELINOR MCKINLEY

Assistant Editor, *The Episcopal Church Annual*

Many of you have a copy of the 1956 *Episcopal Church Annual* in your possession but you waited for three months after publication date for this day to arrive. I understand that the *Annual* has been late before, but never *this* late and so I thought that you might be interested in the inside story, a candid report of the doings in the *Annual* office since January of 1955.

Put together in your mind a brand new assistant editor, all the activity of the Episcopal Church, a General Convention, and a few other things that will be mentioned later. In February of 1955, after four weeks of intensive training by my predecessor, the fun began as I tried to keep up with correspondence, diocesan journals, and the appointment changes found in each issue of *THE LIVING CHURCH*. I remembered the advice given to me: "Never lose a clergyman," and I tried to move our priests in the clergy list and from diocese to diocese without breaking this cardinal rule. When in doubt as to an address or canonical connection, etc., double postcards were sent out to the clergy in question. One man who seemed to have no home, received three postcards before he sent one back. Still no address, but an announcement of his approaching marriage complete with exuberant exclamation marks. His fiancée may have found her clergyman, but the *Annual* was in danger of losing him.

I became familiar with ecclesiastical penmanship, the Rt. Rev. mmmmmmm; I spent days wondering about the many calls one priest was receiving *and* accepting only to discover that he was twins; I agreed to keep the name of a church in one diocese because, even though it was not in operation, it had historical and sentimental importance and the people would miss it! Without my good friends at "281" and among the bishops and diocesan secretaries, life would have been at best hopelessly muddled.

Through the summer, proofs and revised proofs were going back and forth to the bishops and the diocesan secretaries. General Convention elected two new bishops and made many changes in the National Church data. Some dioceses were having trouble with their printers and so

the journals were delayed. But with all this, I took a moment to congratulate myself on being up-to-date, right on schedule.

And then! The printing plant went on strike. Here was I in New York with some of the proofs on my desk and the rest of the pages sitting on idle presses. We were sure that we could make up the time, and so a week passed. Still on strike. Another week passed and the changes kept coming in. The editorial was in danger of becoming obsolete. The Jamestown observance and the delegation to South India might be events of the past before their importance as something to be considered in the future was ever read about in the pages of the 1956 *Annual*.

We were all encouraged when the *Annual* type was taken to a non-striking plant. Of course, this new printer had never worked on an *Annual* and so a trip was made to identify the type and prevent the diocese of Bethlehem from being included with the Old Catholic Episcopate. The proofs began to come again quite regularly, but suddenly they stopped. Two days went by and a phone call was placed. "Where are our proofs?" The answer was that a baby had been born to one of the employees' wives and amid the jubilation, work had come to a standstill. Unbelieving, I asked for a repetition of this information, trying not to hear a voice from the inner office. "Put the baby to work and get those proofs out!"

Another trip to the printing plant was made to check the final proofs. We had lost 12 clergymen! I am not a quitter by nature, but this nearly did it. I had visions of 12 letters on my desk which would not reflect I Corinthians 13:7. After some investigation the men were found (on another proof), put in the right place, and the last pages of the star-crossed *Annual* were okayed.

The day that a beautiful (to me) red book appeared on my desk was one of triumph, even though some errors still remained in the finished product. But since I am already three months behind on the 1957 *Annual*, I must cut this article short and get ahead with it. Barring a merger with the Jehovah's Witnesses, the 1957 *Annual* will be on schedule.

## Bishop Dorotheos Chosen New Archbishop of Athens

Bishop Dorotheos Kotaras, 68-year-old Metropolitan of Larissa, was elected Greek Orthodox Archbishop of Athens and all Greece March 29th, according to Religious News Service. He succeeds Archbishop Spyridon Vlacos, who died March 21st. The new Church head, a noted authority in canon law, ranks as the 13th Archbishop of Greece and the 101st Bishop of Athens. His name means "Gift of God."

The election, held in the Athens Cathedral, was preceded by a short service at which prayers and hymns to the Holy Ghost were intoned. Then each of the metropolitans present received a blank ballot and an envelope with the stamp of the Holy Synod on it.

Immediately after the election, the doors of the cathedral were opened and the result was announced by the government Minister of Cults, to hundreds of believers gathered in the square outside. Bells then pealed and the crowd poured into the cathedral for the traditional post-election ceremony called the "Mega Minima" (Great Message).

During this ceremony the new archbishop read the customary "confirmation" declaration in which he pledged to rule the archbishopric in accordance with the Holy Canons and the traditions of the Orthodox Church. He then signed the official volume in which are recorded all the "confirmations of his predecessors."

It is expected that the new Archbishop will also succeed Archbishop Spyridon as president of the Committee for the Union of Cyprus with Greece, according to the *New York Times*.

## Biblical Society Clarifies Stand on Yonan Codex

Dr. Philip Hyatt of Nashville, president of the Society for Biblical Literature and Exegesis, has expressed "regret" for "misunderstandings" caused by the society's adoption of a resolution on the Yonan Codex.

In a letter made public by the Aramaic Bible Foundation, Washington, to which it was addressed, Dr. Hyatt said the resolution was "not intended to discredit the Foundation," which is sponsoring a national tour of the Codex [L. C., February 5th].

The resolution approved by the biblical scholars at their 75th anniversary meeting in New York last December rejected claims as to the age, importance, and value of the manuscript.

Dr. Hyatt said in his letter that the controversy over the age of the manuscript, claimed by the foundation to have been written in 400 A.D., might stem from "an honest difference of scholarly opinion."

[RNS]

## Church World Service Helps Japanese on Way to Brazil

Every 40 days a shipload of 500 to 600 Japanese immigrants on their way to Brazil stops at Los Angeles.

Before the vessel leaves for the final 30-day leg of its journey southward, a gift package for every one of the men, women, and children making up the passenger list has been put aboard — together with several hundred bales of clothing, all bearing the Church World Service insignia. Each adult parcel contains a Japanese New Testament, candy, toilet

articles, and a length of stout denim for dresses or trousers. In the children's packages are candy, picture books and crayons, notebooks, and pencils.

But the most important articles are the pins and needles, scissors and thread and buttons, in the women's packages, for the long trip provides them with the opportunity of outfitting their families, making selections from the large supplies of used clothing put aboard, and time and facilities to make the necessary alterations.



## Done Any Reading Lately?

Have you read Dr. Walter Herbert Stowe's excellent article "More Lay Readers Than Clergy!"? Originally published in *The Historiographer*, this article has been reprinted in booklet form by the Church Historical Society (4205 Spruce Street, Philadelphia 4, Pa.). Copies are available for 50 cents apiece, and some dioceses are seeing to it that a copy is presented to each layreader.

This is not another layreader's guide, but an interesting study of the office of layreader in the history of the Church from the early days of the Jewish Church down to the present time. In this study, Dr. Stowe points out, "Our Lord Himself was a reader in His home town synagogue of Nazareth, and it was while acting as such that He proclaimed His Messianic Mission. . . ." (e.g. St. Luke 4: 16-21; Prayer Book, p. 261).

The article includes a number of historical references to layreaders and tells of the various changes in canons covering what a reader may and may not do. The title of the book, *More Lay Readers Than Clergy*, came from the fact that we layreaders do indeed substantially outnumber our clergy. As a matter of fact, the book points out that in 1886 there were 1,203 layreaders as against 3,760 clergy, but today the picture has changed. According to the latest *Episcopal Church Annual* (1956) as of December 31, 1955, there were 9,545 layreaders in the Church as compared to 8,053 clergymen.

In England a layman who wishes to become a reader has to pass the "General Readers' Examination!" I sent away for the list of requirements. The list arrived this week and was a real eye-opener. Are you familiar with all that the British reader must know? According to the leaflet I received, he will be examined on:

### (a) Old Testament:

"Candidates will be required to show an adequate knowledge of the broad outline of the Old Testament history from Abraham to Christ, and of the general religious significance of the more important events, movements, and institutions (e.g. the Exodus and Sinai, the Monarchy, the Exile, the Prophetic Movement): together with some knowledge of the aims and methods of modern critical study, its value and its limitations. That is to say, they will be required to have a broad but not deep working knowledge of the Old Testament."

### (b) New Testament:

Candidates are examined on their gen-

eral knowledge of the contents, background, and history of the New Testament and of St. Luke's Gospel in particular.

### (c) *Doctrine and Practice of the Church as set forth in the Prayer Book:*

Candidates are examined on their general knowledge of its history, structure, and contents, as well as on "Doctrine and Worship drawn from the Apostles' and Nicene Creeds, and the Catechism."

### (d) *Elementary History of the English Church:*

Candidates are examined in their general knowledge of the chief landmarks in the history of the Church and particularly on the Henry VIII to Elizabeth I period, 1509-1603.

Examinations are given twice a year, and a candidate may retake any paper in which he fails. When a man wishes to take the examinations, he applies through the Board of Readers' Work in his diocese. This Board makes all arrangements for the man. The time allowed for each paper is two hours, and candidates can take one or more papers at a time. But passing the tests does not entitle a man automatically to be a layreader. Whether he be so admitted or not remains still the prerogative of his Diocesan Bishop.

Although more and more dioceses here in the United States are conducting layreader training programs, few insist on such examinations. It is a bit sobering for our own layreaders to consider these requirements for the British exams and picture how well we should fare.

At the Church of the Redeemer in Sayre, Pa., an organization made up of layreaders and other interested Churchmen has been formed called "The Order of St. Stephen." According to a recent announcement, "The purpose of this order is to deepen the interest of eligible men in the work of the layreader; to provide a program of instruction, training and fellowship; and to establish and follow a rule of life which will unite the members in a spiritual community." Members meet once a week for discussion and instruction. The rule of life calls for each member (1) to read Morning and Evening Prayer in private every day, and, (2) to receive the Holy Communion at least once a week.

Lay reading calls for considerably more than a good voice, a set of vestments, and a licensing bishop. How fine that our own Churchmen seem increasingly aware of this fact!

We do not expect any particular parish or mission to change or conform itself to us particularly. It is hard for me to see how the addition of one more mission such as we desire would add anything but comprehensiveness to the Church in this area. Or else words have lost their meaning. This seems to me to be especially true when we view the parishes and dioceses of our Church up and down the length and breadth of the land.

MRS. CHARLES DE FOREST LUCAS  
Matthews, N. C.

## A Misunderstanding

I am afraid that letter in the February 12th issue, re: "Catholic Carolina," misunderstands the Charlotte Petition. No criticism of the faith and practice of the average Carolina parish is involved. To request a parish which will be somewhat different from the average is not to condemn but is to enrich the life of all. Surely none of us has reached the point where we may feel that all is accomplished and there is nothing more to be done.

These faithful communicants of the Church desire a parish which will provide for them three things:

1. The daily services provided for by the Prayer Book. The weekly Communion Service is the bare minimum and certainly does not represent the final goal of parish spiritual achievement.

2. The ceremonial which these laymen find helpful in their worship of God. Surely in a city of many parishes, none could oppose an enrichment of ceremonial in one parish where attendance is purely from choice.

3. Rites and Sacraments which are widely used in the Episcopal Church, but are not the "norm" in the Carolinas.

Such a parish in Charlotte would make a distinctive contribution to its spiritual life and perform for that metropolitan center something of the function long provided in Charleston by the Church of the Holy Communion, a unique and wonderful contribution to the religious life of the whole community.

Many large parishes in this area have only one mid-week Communion service and that at an hour when only the idle can attend. It seems a pity that the Church should be put in the position of saying to loyal members that they must not ask for anything beyond the average. I cannot believe that we will say to a large group of our people, "You may receive our Lord on Sunday but not during the week." Even more hard to believe is the possibility that we shall oppose the formation of a new Episcopal congregation in a growing city.

If I am wrong and there is a parish in Charlotte which provides the daily serv-



es, and surrounds them with the ancient and widely used ceremonial practices which these faithful desire, then I will personally ask the signers of the Charlotte petition to withdraw their request. Or if the physical and numerical resources of the Charlotte area are exhausted by the Episcopal Church's present parishes and there is no room for further expansion in that city, then, of course, they must withdraw.

I am pained at the necessity for this letter, for I had thought the day long gone when any Anglican felt that complete uniformity was either desirable or good, and I would like to suggest to your correspondent that where there is no tension, there is no life. When the human body is without tension, it is inactive, and this, in my opinion, is true of all things.

The remarkable growth of Upper South Carolina is due to three things, in my view:

1. An aggressive leadership from its bishop.
2. The economic growth and development of its area.
3. The existence within it of a tension which includes a richly varied diocesan family ranging through virtually every possible expression of the Anglican genius for unity in diversity.

(Rev.) JACK W. COLE  
Priest-in-charge, St. Paul's  
Hendleton, S. C.

### The Meaning of Culture

The letter of Mrs. Katherine Andrews [L. C., March 25th] is most interesting and touches an issue which lies at the heart of modern education. I wonder if much of the difficulty does not result from the use of the word "culture" by our sociologists to mean a particular type of social organization, set of mores, or distinct pattern of social behavior transmitted through enough generations to become historical.

In such usage, the tendency is to value one "culture" as highly as another, just as one "civilization" rates as highly as another. But one cannot escape the responsibility of judging, comparing, and choosing! For one thing, "culture" has meant, for thousands of years, the refinements of life — see the first page of Caesar's *Gallie War*! "The Belgae were the fiercest fighters because they lived farthest from the culture and humanity of the Province." For another, even within the various "cultures" — at least within those that left literary records — there were protests from the more "cultivated" persons (philosophers, ethical teachers, and others) against the raw, barbarous survivals from earlier stages of emerging civilization.

No Greek would have lumped together the various "cultures" around him, Scythian, nomadic, or other; nor would he have placed them all on the same level.

Why do our sociologists disregard the use of language which has been standard among educated persons for 2000 years and more?

(Rev.) FREDERICK C. GRANT  
Professor, Union Theological Seminary  
New York City

### Open Communion

Being a lifelong member of the Church in Southern Ohio and active in the life of my own parish as well as that of the diocese as a lay member of the Standing Committee and the diocesan department of missions, it has been my privilege to know the diocese more intimately than many. Thus, you will understand why I have read your editorial entitled "Holy Communion Is Holy Bondage" [L. C., February 26th] with much more than casual interest. Having served as acolyte at the Communion service for the Ohio Pastors' Convention, my interest is even less casual.

Apparently, the writer of the above-mentioned editorial questions, nay, denies the propriety as well as the value of such a service. Moreover, he seems to find in it an attack upon the discipline of our own Communion. What is even more disquieting, he propounds the theory that such a Communion service tends to weaken the movement toward Church Unity through the threat of the creation of a new denomination.

His objections to those services and the reasons held for their impropriety seem to be two-fold. First, the gatherings are not ecumenical in that they are not made up of the duly appointed representatives of the national Churches meeting for the purpose of discussing and trying to resolve differences and, second, none of those present submit to the doctrine or discipline of our own fellowship.

The first of these objections viewed from the layman's level appears to mean simply that we must never share in a service of Holy Communion with our fellow Christians of other denominations. It must mean that that privilege is limited to the chosen few official representatives met in solemn conclave to discuss Church unity on an international level. Thus, unity among Christians must be achieved from the top down. Admittedly, we started out by discussing only the Holy Communion and not other areas of sharing. However, it would seem to be but a short step to other services, to other actions we share as Christians. If all this be true, then any unity among us is so far away that it is barely discernible.

The author asks to what unity these Communion Services bear witness. He asks if they witness to unity of doctrine, discipline or polity. At the one service I was privileged to attend, I am certain those issues never crossed the minds of those present. They were there for one purpose, that of joining together in the Lord's Supper which was instituted before

men developed doctrine, discipline, and polity to meet the needs of their own weaknesses and lack of understanding; before denominations sprang up and flourished in the soil of error.

If, as the author states, the bond of charity does not exist between denominations, something is horribly amiss in all Christianity. I submit that this can't be true. We are bound by a common faith. If this bondage is to include doctrine, discipline and polity we have confused unity with uniformity and travelled a long way away from His teachings. To use the author's own simile, Holy Wedlock does bind us to another and impose restrictions of liberty.

How far, though, do those restrictions go? Do they include likes and dislikes, political faith, or manner of speech? I think not.

Church unity, I suspect, will come nearer only after a lot of patience, love, and hard work by all Churchmen, official as well as unofficial. It will never grow from the exclusion of our fellows from our own worship while we even gently remove the motes from each others eyes.

Perhaps one of the clearest statements in support of this approach to Church Unity is in the last paragraph of *Appointment With God* by J. B. Phillips:

"For what it is worth, I would make a strong plea that we do not exclude from the Lord's Table in our Church those who are undoubtedly sincere Christians. I cannot believe that to communicate together with our Lord should be regarded as the consummation, the final pinnacle, of the whole vast work of reunion. Suppose it is the means and not the end. We might feel far more sharply the sin of our divisions and of our exclusiveness if we came humbly together to receive the Body and Blood of our Lord, and in that reception we might find such a quickening of our common devotion to Him that the divisions between us might be found not nearly so insuperable as we supposed."

FRANK G. SMITH  
Columbus, Ohio

### Bishop DeWolfe

May I offer my congratulations on your very comprehensive report of the Melish case in the March 18th issue. I also read with interest the letter by the Rev. L. Bradford Young, who is, as you may know, remembered very clearly by a great many of us here in San Francisco.

After reading both sides of the case in your magazine, other Church periodicals, and in the daily press, I think we ought to be very grateful that the Episcopal Church has such outstanding leaders as Bishop DeWolfe. He will no doubt bring a clearer understanding of the Church, its discipline, and its tradition to the people of Holy Trinity.

FRANK MERRIMAN  
San Francisco, Calif.





## Young Miss Maass bet her life

**E**VEN at 6:00 A.M., it is warm in Havana. But young Miss Clara Louise Maass felt chilly. Her head ached. Worse, she knew nothing would help.

*The illness starts like any other febrile attack. But soon the face is flushed. There is high fever. The pulse becomes feeble, the skin lemon-yellow. Chances of recovery hardly approximate 50%.*

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# PEOPLE and places

## Appointments Accepted

The Rev. Thomas H. Chappell, formerly dean of St. Stephen's Cathedral, Harrisburg, Pa., is now headmaster of The Hotchkiss School, Lakeville, Conn.

The Rev. Arthur B. Dimmick, formerly vicar of St. Mark's Mission, Haines City, Fla., is now vicar of Grace Church, Port Orange, Fla., and St. Timothy's, Daytona Beach. Address: Box 1067, Port Orange.

The Rev. William C. Harvey, formerly in charge of St. Luke's Church, Paterson, N. J., will on June 1st become associate to the rector of Christ Church, Short Hills, N. J. Address: 52 Hobart Ave.

The Rev. Paul F. Heberger, formerly locum tenens of St. Paul's Parish, Lubbock, Tex., is now rector of St. James' Church, Milton-Freewater, Ore. Address: 713 Pierce St., Milton-Freewater.

The Rev. Donald R. McKinlay, formerly perpetual deacon of St. Luke's Church, Gresham, Ore., is now assistant of St. Paul's Church, Walnut Creek, Calif. Address: 1881 Sunnyside Ave.

The Rev. James H. Rees, who has been serving as an Army chaplain, is now vicar of All Saints' Chapel of Trinity Parish, New Haven, Conn. Address: 31 Lambertson St., New Haven 11.

The Rev. William T. Walker, formerly rector of Grace Church, Newington, Conn., will on May 1st take charge of St. Alban's Church, Brooklyn, N. Y. Address: 9408 Farragut Rd., Brooklyn 36.

The Rev. Robert H. Wellner, formerly in charge of St. Alban's Church, Brooklyn, N. Y., is now assistant of Trinity Church, Fort Wayne, Ind. Address: 631 W. Jefferson St., Fort Wayne 2.

## Armed Forces

Chaplain Eric I. Eastman, formerly addressed c/o P. M., New York, may now be addressed: Office of Chaplain, 1170 SU Sta. Com. Fort Devons, Mass.

## Resignations

The Rev. Francis H. Craighill, Jr., 52-year-old rector of historic Bruton Parish, Williamsburg, Va., will resign on November 1st.

The Associated Press reported that the resignation was due to the rector's need to slow the pace of his activities, on order of his physician.

The Rev. Henry G. Lane will retire on June 30th as rector of Clarke Parish, Berryville, Va. He will live in Gloucester, Va.

## Changes of Address

Bishop Gilbert, retired Bishop of New York, who has been addressed at the Grosvenor Hotel in New York, may again be addressed: Dell-in-Heath, Charlemont, Mass.

Bishop Nichols, retired Bishop of Salina, formerly addressed in Salina, Kans., may now be addressed: 50 Oakwood Ave., Upper Montclair, N. J.

The Rev. Horace E. Clute, rector emeritus of St. George's Church, Brooklyn, N. Y., formerly addressed in Amityville, L. I., N. Y., may now be addressed at the YMCA, Jamaica 32, L. I., N. Y.

The Rev. Arthur W. Farnum, retired priest of the diocese of Western North Carolina, has a new address in Asheville, N. C., as the result of installation of city delivery. Formerly addressed at Box 96 A, RFD 1, he may now be addressed: 130 Spooks Branch Rd., Asheville, N. C.

The Rev. W. C. Leach, his wife, Ruth, and their two children, Gabriella, 11, and Jay, 10, will spend about six months in England, from about the middle of April to October 1st.

Fr. Leach, who is a curate of St. Luke's Chapel of Trinity Parish, New York, will exchange stipend, house, and work with the Rev. Arnold M. Morralee, rector of All Saints', Elton, Peterboro, England. Elton, a village of about 600 persons, has two hamlet churches about which the work centers. Once a week a service of Holy Communion is celebrated at the home of the patron of the parish, Sir Richard Proby, Elton Hall.

The Rev. W. H. Tyte, who recently became vicar of the Prince of Peace Mission in St. Louis, Mo., may be addressed at 8449 Hall's Ferry Rd.

The Rev. Richard A. Wakefield, curate of Cal-

vary Church, Williamsville, N. Y., formerly addressed at 19 Layton Dr., Eggertsville, N. Y., may be addressed at 19 California Dr., Williamsville 21, N. Y.

## Ordinations

### Priests

**Rhode Island** — By Bishop Higgins, on March 24th, in the Cathedral of St. John, Providence (Canon L. F. Ballard preaching):

The Rev. William David Crockett, presented by the Rev. W. L. Kite; to be rector of Holy Trinity Church, Tiverton, R. I.

The Rev. Harrington Manly Gordon, Jr., presented by the Rev. Dr. J. B. Lyte; to be curate of All Saints' Memorial Church, Providence.

The Rev. Granville Victor Henthorne, Jr., presented by the Rev. Dr. J. B. Lyte; to be rector of All Saints' Church, Pontiac, R. I.

The Rev. Howard Arthur Lane, Jr., presented by the Rev. Dr. C. H. Horner; to be curate of Grace Church, Providence.

The Rev. Alan Peter Maynard, presented by the Rev. W. R. Ward; to be curate of Trinity Church, Newport, R. I.

The Rev. Frederick Forrest Powers, presented by the Rev. W. R. Ward; to be curate of Trinity Church, Newport, R. I.

The Rev. Richard Reid, presented by Canon F. H. Belden; to do graduate work at UTS and serve on the staff of the Cathedral of St. John the Divine, New York. Address: 540 W. 122d St., New York.

The Rev. Gordon John Stenning, presented by Canon A. F. Roebuck; to be curate of St. Paul's Church, Pawtucket, R. I.

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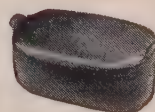
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Chicago — By Bishop Street, Suffragan: Ivan  
Smith, on March 24th, at St. Elisabeth's  
Church, Glencoe, Ill.; presenter, the Rev. J. R.  
open; preacher, the Rev. W. T. St. John Brown;  
be curate of St. Paul's Church, Chicago.

Newark — By Bishop Washburn: John Haus-  
mann Dingle, on March 24th, at Trinity Church,  
Montclair, N. J., where he will be assistant; pre-  
senter, the Rev. Paul Moore, Jr.; preacher, the  
Rev. Dr. Tollie Caution; address: 281 Orange Rd.,  
Montclair.

### Episcopal Church Annual Corrections

Although The Living Church no longer publishes  
the Annual, it is happy to record the following  
corrections forwarded from the office of the  
Morehouse-Gorham Co. in New York:

See Diocese of Los Angeles, page 209: Under  
Finance there is listed data concerning Trinity  
Church. This information should be listed under  
Santa Barbara.

See Diocese of Oregon, page 278: Under Portland  
the data for the Church of St. Michael and All  
Angels should read, St. Michael and All Angels,  
E. 43d and Broadway (1,113), r., G. R. Turney;  
so., R. R. Hardin.

Because there are other errors in the listing of  
the diocese of Oregon, the Morehouse-Gorham Co.  
providing reprints of pages 277 and 278 which  
will be sent to Oregon for distribution to the  
clergy of the diocese.

The reprints, which were to be ready on April  
1st, will be available to other persons on request,  
as long as the supply lasts. Errors in this year's  
book have generally been due to the difficulties  
publishing the book during a printers' strike.

The Rev. Charles K. Dwyer has since January  
1955 been canon precentor of the Cathedral of  
St. John the Evangelist, Albany, N. Y. He is listed on page  
40 as "vicar."

The Rev. Edwin M. Fisher's correct address is  
St. Mary Anne's Church, North East, Md. He is  
listed on page 423 at the Church of the Good  
Shepherd.

The Rev. Hubert C. Palmer is still rector of  
St. John's Church, Corpus Christi, Tex. (page  
48). His home address (page 463) is 1044 Mc-  
Lendon St., Corpus Christi, rather than "Lubbock,  
Tex."

The Rev. Roderic H. Pierce is listed correctly in  
the clergy list: 217-A King St., Princeton, N. J.,  
and in the non-parochial list of the diocese of  
Pennsylvania. However, the name of his father,  
the Rev. Roderic Pierce, rector of Trinity Church,  
Buckingham, Pa., was omitted (page 466).

### Diocesan Positions

The Ven. R. W. Barney, executive secretary of  
the diocese of New Hampshire, writes to clarify  
possible ambiguity in the mention of Mrs.  
Charlotte Walker as the new diocesan secretary of  
New Hampshire [L. C., March 25th]:

"Mr. Elmer M. Anderson continues as secretary  
of the diocesan convention, Miss Pauline Ballard  
continues as secretary to the Bishop. Mrs. Walker  
has joined the Diocesan House staff as an addi-  
tional secretary to assist Miss Ballard."

### Living Church Correspondents

The Ven. Charles F. Rehkopf, archdeacon and  
executive secretary of the diocese of Missouri, is  
now correspondent for that diocese. Address: 1210  
Locust St., St. Louis 3, Mo.

### AMERICAN CYCLE OF PRAYER

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elect to take part in Cycle by offering up the Holy  
Eucharist on the day assigned.

#### April

15. St. Andrew's, Madison, Wis.
16. Holy Trinity, Hicksville, N. Y.
17. The Rev. Wright R. Johnson, Dallas, Tex.
18. St. Clement's, Seattle, Wash.
19. St. Edward's Chapel, Joliet, Ill.
20. St. John's, Wisconsin Rapids, Wis.; St.  
John's, Mt. Pleasant, Mich.
21. St. Peter's, Washington, N. J.

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## Deaths

*"Rest eternal grant unto them, O Lord,  
and let light perpetual shine upon them."*

The Rev. James Mills, former rector of Zion Church, Philadelphia, died in Philadelphia March 22d. He was 70 years old.

A native of England, Mr. Mills was ordained priest in this country in 1916. After serving as assistant at St. Simon's Church, Philadelphia, he served as canon of St. Paul's Cathedral, Erie, Pa., and later as locum tenens at Trinity Memorial Church, Warren, Pa. He served as assistant and later rector of St. Paul's Church, Duluth, Minn., from 1919 to 1927, when he became dean of St. Paul's Cathedral, Oklahoma City. He remained there until 1945, when he became rector of Zion Church, Philadelphia. He retired in 1954.

Surviving are his wife, Hilda; a son, James, Jr., and a daughter, Mrs. Hilda Rogers.

The Rev. Milward W. Riker, retired priest of the diocese of Delaware, died March 5th after a three year illness. He was 70 years old.

Mr. Riker was ordained priest in 1914. Among churches he served were the Chapel of the Intercession, New York City; St. Paul's, Henderson, Ky.; Holy Trinity, Prince George County, Md.; St. Thomas', Washington, D. C.; and St. Andrew's, Houston, Tex. From 1932 until his retirement in 1940 he served three churches in suburban Wilmington, Del.: St. James', Newport; St. Barnabas, Marshallton; and St. James', Stanton.

Survivors are a son, M. W. Riker, Jr., a student at the University of Delaware, and two daughters, Mrs. Miriam Thompson of Richmond, Va., and Mrs. Virginia Valentini of Miami, Fla.

The Rev. Thomas Edward Swan, retired chaplain in the United States Army, died March 7th in Long Beach Veterans Hospital, Long Beach, Calif.

Born in London, England, in 1872, Chaplain Swan was educated in this country. He was ordained priest in 1899 and held rectorships at Calvary, Sandusky, Ohio, Emmanuel, Corry, Pa., and St. Paul's, Saginaw, Mich., before becoming an Army chaplain in 1911.

Chaplain Swan received the Distinguished Service Cross during World War I for special aid to the wounded on the battle field under heavy shell fire. He attained the rank of colonel before his retirement from the Army in 1936. After that time he served as superintendent of the Seamen's Church Institute of Los Angeles for seven years, and then acted as a missionary for the diocese of Los Angeles.

He is survived by his wife, two sons and two daughters.

Margaret Kraft Lewis, 45, wife of the Rev. Glenn F. Lewis, St. Paul, Minn., died in St. Paul on March 13th after a long illness.

Mrs. Lewis was the daughter of Mr. and Mrs. Edwin Arthur Kraft of Cleveland, Ohio, an active Church family. She was married in 1936. Mr. Lewis has been rector of St. Clement's Memorial Church, St. Paul, since 1944.

Besides her husband, she is survived by two daughters, Nancy and Jane; her parents, a sister, and a brother.

C. O. Horton, an active layman in the district of Wyoming, died at his home in Green River, Wyo., on March 4th.

Senior warden of St. John's Church, Green River, Mr. Horton was a member of the Council of Advice, was active in the district laymen's organization, was a delegate to provincial synod and alternate deputy to the 1955 General Convention, and was chairman of the Builders for Christ campaign in Wyoming.

Surviving are his wife, Frieda, and seven children.

Louise Kohl Harkness, 79, died March 10th at Hays, Kan.

Mrs. Harkness was an authority on mission work and former superintendent of the church school of St. Michael's Church, Hays. One of her daughters is Sister Marjorie Hope, Order of the

Transfiguration, Ponce, Puerto Rico. Another daughter, Beth Harkness Renner, has served as a missionary at St. Mary's School, Springfield, S. D., Shanghai, China, and Sagado, P. I.

Besides these daughters, Mrs. Harkness is survived by her husband, C. A. Harkness, two sons, a third daughter, and many grandchildren.

Daniel Walter Ruff, long-time vestryman of St. Stephen's Church, Ridgeway, S. C., died in Winnsboro, S. C., on March 12th.

A veteran of World War I, Mr. Ruff was a merchant in Ridgeway. His first wife, Sallie Dixon Jones Ruff, died some years ago. He is survived by his second wife, the former Susie Singletorn Palmer, two sons, D. W. Ruff of Ridgeway and Dr. John Douglass Ruff of Lexington, Ky., and three grandchildren.

Seth Low Pierrepont, senior warden emeritus of St. Stephen's Church, Ridgefield, Conn., died March 31st in New York City, at the age of 71.

Mr. Pierrepont was a former assistant chief of the Latin-American Division of the Department of State. He is survived by his wife, Nathalie Chauncey Pierrepont, and a sister.

## we congratulate

ST. MARK'S CHURCH, Shreveport, La., on its plans for a building program in a new location. A site has been given by several members, and a million dollar campaign launched for the new church and parish hall. Over \$850,000 was subscribed in a two-week fund campaign. Middle English Gothic architecture will be employed for the church, which will have a seating capacity of more than 1,000.

CHRIST CHURCH, ONTARIO, Calif., on its new statue of the Virgin and Child. Hand-carved of wood in Italy, the work is delicately colored in pastel tones highlighted with gold. It was blessed and dedicated by the Rev. John G. Mills, rector of Christ Church, on March 4th.

ST. LUKE'S CHURCH, DARIEN, Conn., on the completion of its church buildings. A 100-year-old parish, St. Luke's has rapidly increased in membership in the past few years. Sunday school facilities which were overtaxed with 100 children in 1949 were having to serve 600 by 1953. Starting out to build a parish house, the parish decided to enlarge the church building as well.

The first fund drive for the building program brought in \$360,000, more than double what professional advisers told parish leaders they could expect to raise. The church and parish house were

## SCHOOLS

### COLLEGES

#### CARLETON COLLEGE

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Carleton College  
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## CAMPS

#### ST. ANNE'S-IN-THE-HILLS

Indian Hills, Colo.  
25 miles from Denver

Camp for girls 8-15. July 1 - August 25.  
\$50.00 each two weeks. Hand craft, Sports, Riding. Resident Chaplain and Nurse.

EPISCOPAL SISTERS OF ST. ANNE  
2701 South York Street, Denver 10, Colo.



consecrated March 25th by Bishop Hatch, Suffragan of Connecticut.

**ST. BARNABAS BROTHERHOOD**, Gibsonia, Pa., on its new Brothers' House, which was dedicated January 25th by Bishop Pardue of Pittsburgh. St. Barnabas Brotherhood is a religious order of laymen which runs two homes for convalescent and incurable men and boys: St. Barnabas' Free Home, at Gibsonia, and St. Barnabas' House-by-the-Lake, at North East, Pa.

The Rev. **WILLIAM F. CREIGHTON**, who observed his 10th anniversary as rector of St. John's Church, Bethesda, Md., recently. In that time St. John's has tripled in membership. Mr. Creighton serves a rapidly-changing congregation, as members of the Armed Forces and government workers move in and out of Bethesda, near Washington, D. C. Two thirds of the present members have been there five years or less.

**BARBARA SEALY**, a member of Holy Cross Church, Miami, and a senior at Jackson High School. Barbara was recently awarded the Bronze Brotherhood Medallion by the National Conference of Christians and Jews for her work in promoting better understanding between races and creeds in Florida. Barbara brought her medal to church to have it blessed.

The Rev. **C. W. WHONSBON-ASTON**, who completed 25 years of service to the Church in the South Seas on April 1st. During that time he served in Fiji, New Guinea, Fiji again, and Samoa. Fr. Whonsbon-Aston is **LIVING CHURCH** correspondent for Western Samoa.

**WILLIAM and BARRY SEELIG**, of St. Gabriel's Church, East Berlin, Conn., who are the first two Episcopal Church Boy Scouts to win the God and Country award in Connecticut. The brothers qualified under requirements for the award recently set up for Episcopal Scouts by Bishop Gray.

**NESTOR BERRIOS**, of **ST. LUKE'S CHAPEL, TRINITY PARISH**, New York City, on his *Sociedad de Cristo el Rey*, an organization for Puerto Ricans. The group, which meets at St. Luke's, is not limited to Churchpeople, but St. Luke's has a mass in Spanish each Sunday, and the members are made welcome. Mr. Berrios' idea in forming the society was to enable Puerto Ricans and other Spanish-speaking people to help themselves fit into the city's life.

One of the society's projects has been to help people get their rent reduced when they were being overcharged, by appealing to the Rent Commission. The group is working on establishing a



**AWARD WINNER** Barbara Sealy and the Rev. F. L. Titus inspect bronze medal Barbara was given.

system of sickness insurance for its members, raising the money through such means as a recent fiesta. Mr. Berrios spends a great deal of his time helping individual members with problems of all sorts.

A major part of the society's work is teaching English to its members. **CLYDE BRUCE MAC-KENZIE**, a member of St. Luke's who is studying for a doctorate in languages at Columbia University, is the principal teacher.

#### THE LIVING CHURCH RELIEF FUND

##### Church in Korea

Previously acknowledged	\$951.20
W. M. M., West Point, N. Y.	5.00
	\$956.20

##### Korean Children

Previously acknowledged	\$181.00
St. John's Church, Howell, Mich.	5.00
N. J. L., Scotia, N. Y.	6.00
	\$192.00

## The Church and The Homosexual

*Continued from page 6*

Christian sexual standard. Mr. Lewis expresses the same soft-headedness, with a disturbing amount of wrong-headedness. It is to be earnestly hoped that the Church at large will not take either of these books seriously, except as warnings that some of our best Christian minds can be led astray by the deceitful sophistries of the *Zeitgeist*.

In closing, it is a pleasure to say that there has been some good Christian writing on this subject as well as some bad. The Rev. Kenneth N. Ross, Vicar of All Saints Church in London, has written a splendid tract called *Letters to a Homosexual*, which has now been published in this country by the Forward Movement Commission.\* Dr. Francis J. Moore, Editor of the Forward publications, has kindly permitted me to read this in proof sheets. Here you will find the whole question set in a Christian perspective, and dealt with in thorough consistency with that perspective.

We need both a firm principle and a gentle understanding. These are not incompatible. But let us make no mistake about this: we need *both*.

\* See p. 9 of this issue.

## CLASSIFIED

advertising in **The Living Church** gets results.

### CHURCH FURNISHINGS

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### HOME, ELDERLY WOMEN

**HOME OF The Good Shepherd**, Saratoga Springs, N. Y. Comfortable, congenial home for elderly women. Moderate weekly charge for room and board. Write: Home of the Good Shepherd. Saratoga Springs, N. Y.

### LIBRARIES

**MARGARET PEABODY** Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

### LINENS AND VESTMENTS

**CHURCH LINENS**: Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns. Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

**CATHEDRAL STUDIO**: Silk damasks, linens by yd. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed., complete instruction and patterns \$7.50. Address: 3720 Williams Lane, Chevy Chase 15, Md.

**ALTAR LINENS**: Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal Prices. Plexiglass Pall Foundations \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Ia.

**ALTAR LINENS**, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

### POSITIONS OFFERED

**CASEWORKER** with professional training for Church foster home agency, Member CWLA, psychiatric consultation, salary open. St. Mary's Home for Children, 65 East Huron Street, Chicago 11, Illinois.

**PRIEST** for week-end assistance, St. Paul's Church, 601 Main Street, Peoria, Illinois. Reply to Rector.

### POSITIONS WANTED

**PRIEST AVAILABLE** for July or August supply, rectory use, Prayer Book Churchman. Preferably in Eastern Diocese. Reply Box C-310, The Living Church, Milwaukee 2, Wis.

### RETREATS

**LIFE ABUNDANT MOVEMENT** — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

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- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word.
- (D) Church services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
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407 East Michigan Street, Milwaukee 2, Wis.

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### THE LIVING CHURCH



**Traveling? The parish churches listed here extend a most cordial welcome. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH — he'll appreciate it.**

#### LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r; Rev. Neal Dodd, r-em  
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;  
C Sat 4:30 & 7:30

#### SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaul, Jr.  
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

**ST. FRANCIS'** San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter  
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

#### WASHINGTON, D. C.

**WASHINGTON CATHEDRAL** Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.  
Sayre, Jr., dean  
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;  
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8;  
Mass daily 7; also Tues 9:30; Thurs, Sat & HD  
12 Noon; C Sat 5-6:30

#### COCONUT GROVE, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun: 7, 8, 9:15, 11, and Daily; C Sat 5-6, 7-8

#### CORAL GABLES, FLA.

**ST. PHILIPS** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. M. L. Harn, c  
Sun 8, 9:15, 11, and Daily

#### FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 6, 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Sat 4:30-5:30

#### ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30  
& 5:45; Thurs & HD 10; C Sat 7

#### CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H.  
Barrow, Canon Precentor  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
HC Sun 7:30, 9, 11; Weekdays 7; Sat 8:45

#### EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Street  
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,  
10; Also Wed 6:15; Also Fri (Requiem) 7:30;  
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

#### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & Daily

#### BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 7:30;  
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

#### DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c  
Sun Masses: 7:30, 10:30, Daily: 6:30, also Mon,  
Wed, Sat & HD 9; C Sat 1-3; 7-8

#### ST. JOSEPH, MO.

**CHRIST CHURCH** 7th & Francis Sts.  
Rev. W. H. Hancok, r  
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC  
10:30

#### KANSAS CITY, MO.

**ST. MARY'S** 13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily an anno

#### ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschield, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed  
10:30

#### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean  
Canon Mitchell Haddad, Rev. J. D. Furlong  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,  
Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs  
10; C Sat 8-8:30

#### COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed & HD HC 7:30

#### NEW YORK, N. Y.

**THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdays: MP 8:30; HC 7:30 (& 10 Wed); Ev 5  
Daily Offices are Cho ex Mon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, L.Th., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
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Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

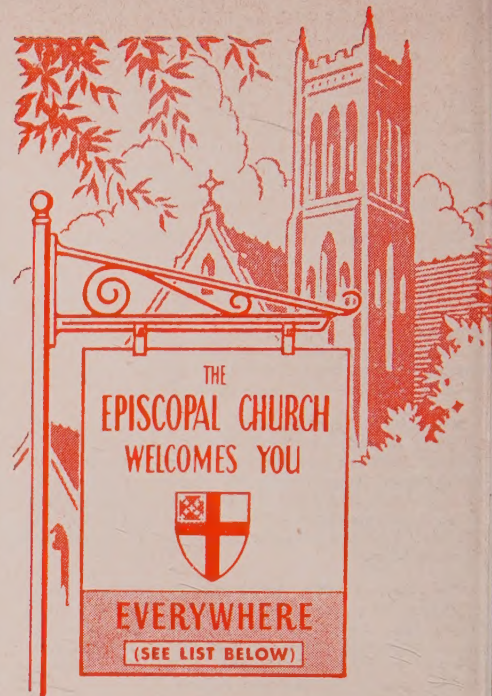
**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

**ST. IGNATIUS'** Rev. C. A. Weatherby  
87 St. & West End Ave., one block west of B'dway  
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

**ST THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1 S, MP 11, EP, Cho, Ser 4;  
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex  
Sat 12:10



#### NEW YORK, N. Y. (Cont'd)

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;  
Organ Recital Wednesdays

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun HC 8, 9 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-  
ca  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wandt, p-in-  
ca  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8  
ex Thurs at 8, 10, EP 5:30

#### PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Mon,  
Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30; C Sat  
12-1, 4-5

#### PITTSBURGH, PA.

**ASCENSION** 4729 Ellsworth Avenue  
Rev. A. Dixon Rollit, D.D., r; Rev. M. E. Smith, ass't  
Sun HC 8, 9:30, 11 1 S, MP 11, Healing Sun 7:30;  
Tues 10; HC Mon, Fri 8; Tues, Sat 10; Wed, Thurs  
7:30

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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